

Miscellaneous.

THE INTELLECTUALITY OF CHRIST.

REV. HENRY ORAHAM, D. D.

WE have not been accustomed to look in the history of Christ for evidences of intellectual superiority. He has been regarded as a great religious teacher, possessing a divine nature, and bringing to the solution of spiritual questions a superhuman wisdom; but it has not occurred to us that His mental operations could be measured by human standards. Our earthly metaphysics do not enable us to analyze the two-fold nature of Christ, but there is something wonderfully human in His conversations and discussions which tempt us to consider His intellectuality in comparison with that of other men, and we shall probably not go astray in so doing.

The particular theme before us will not call for a consideration of the lengthy discourses of the Saviour, but will be best illustrated by those utterances which resulted from a clash of intellect with those about Him. His superiority is most clearly revealed in His controversies with the Jews and His discussions with friends, in which the fires of intellectuality flashed in every sentence.

As was natural under the circumstances they piled Him with questions, and there is nothing that will puzzle a mind so much as a question. Many persons have a perfect horror of questions. A question is asked in controversy or conversation that would require an essay or a volume to expound, yet an answer is expected in a sentence and the ability to give a satisfactory answer in a sentence is the highest proof of intellectuality. There is a proverb, "A fool can ask a question that a wise man cannot answer." We find evidence in every day's experience that a very little man can ask questions that will puzzle and silence a great man. Questions are the only refuge of small men in controversy. The great intellectual superiority of Socrates over his contemporaries, as illustrated in the famous dialogues with which his name is connected, is seen in his ability to answer the many questions propounded to him, as well as to confound and silence them by his questions. Christ exhibited in this respect a most wonderful intellectual keenness. He was

Able to Answer Questions

until His hearers "marveled," and His adversaries were "astounded;" and when He chose He turned questioner, and so confounded and puzzled the wise men of the nation that they were sometimes unable to find any answer. His biographers furnish the testimony of both friends and foes to the marvelous intellectual acumen of the world's Redeemer. Even as a child of twelve years He sat among the Jewish doctors in the temple, "both hearing them and asking them questions. And all that heard Him were astonished at His understanding and answers." On another occasion it was said that "they were astonished at His doctrine; for His word was with power." His neighbors, when they heard Him, "were astonished, and said, Whence hath this man this wisdom, and these mighty works?" As the Jews disputed over Him, some said, "He hath a devil;" but others promptly answered, "These are not the words of him that hath a devil." Officers were sent to arrest Him, but they were so overpowered by His intellectual superiority that they listened spellbound, and returned to the Jews with the declaration: "Never man spake like this man." There can be no doubt, that Christ's bold and startling assertions in reply to the most puzzling questions profoundly impressed the people and compelled admiration of His intellectual powers.

It will be possible to furnish only a few illustrations from the mass of material bearing on this subject which the Gospel narratives afford. The record tells us, "A certain lawyer stood up and tempted Him, saying, Master, what shall I do to inherit eternal life?" He was directed to love God with all his heart, and love his neighbor as himself; and these two obligations the Saviour declares to be the highest and most imperative that can rest upon men. What a matchless answer to the most important question that mortal lips ever uttered! The wisdom of all earth's philosophies never afforded such a summary of human duty. And it was the answer of a moment, and a sentence uttered by the Saviour to silence a caviller.

But the lawyer was not quite satisfied, and ventured another question: "If I am to love my neighbor as myself, 'who is my neighbor?' We may be thankful that this question was ever asked, for, had even Christians been left to answer it for themselves, many of them would have construed the term to mean friends. The Saviour on the contrary, by a beautiful parable and a decisive question at its close, compels the lawyer to answer his own question, and admit that Jews and Samaritans are neighbors, those who are enemies are neighbors, and ought to love each other. The lawyer and the Jews in general got no satisfaction from this answer, but it nevertheless contains a blessed truth which binds the human race together and makes the Christian religion the religion of humanity.

We have an illustration of the ease with which Christ could dispose of a pertinent question by a counter-question, and at the same time hint at a great truth which He was not yet ready openly to proclaim. Having cured a man sick with the palsy, He said unto him: "Thy sins are forgiven thee;" whereupon the Pharisees asked the proper question, "Who can forgive sins but God alone?" The Saviour's

reply was: "Whether is easier to say, Thy sins be forgiven thee; or to say, Rise up and walk?" God alone can do either of these things. The Jews were right in asserting that none but God can forgive sins, and when Christ forgave sins it did not prove that a being less than God can confer this spiritual blessing, but it proved that Christ is God. The argument is purposely left somewhat obscure, but a claim to divinity is wrapped up in His answer. His power to confer the higher blessing is attested by His power to heal the sick.

It greatly offended the proud Pharisees that Jesus was found associating with the lower classes of society. They came to His disciples with the question: "Why eateth your Master with publicans and sinners?" It is not recorded that the disciples were able to make a satisfactory reply, but as soon as Christ heard it, He gave the magnificent answer: "They that be whole need not a physician, but they that are sick." I am not come to call the righteous, but sinners, to repentance." This answer embraces the Gospel of Jesus Christ, as well as a wise method for its administration.

A continual ground of controversy was the fact that Jesus healed the sick on the Sabbath day. The Jews came to Him with the question, "Is it lawful to heal on the Sabbath days? that they might accuse Him." The question was a direct challenge, and our Saviour answers them: "What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days." At another time when He had healed a crippled woman He gave the answer a different form: "Doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?" In these answers the Saviour appeals to their own practice in the interpretation of their Mosaic law, and He appeals likewise to the common sentiments of humanity. Surely it is right to relieve suffering on the Sabbath day, and surely they might do as much for a suffering man or woman as for a suffering animal. The record tells us that "when He had said these things, all His adversaries were ashamed," and "they could not answer Him again to these things." Never was a carping question more thoroughly extinguished by a pertinent answer.

A Crushing Logic

struck at the weak point of their charge in His brief answer: "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? . . . But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." The answer is both negative and positive. This cannot be the work of Satan, for he would be interested to establish himself in the hearts of men, and not to cast himself out. But if My miracles are the work of God, then God is speaking to you by Me. This answer swept away the bitter accusation, and in addition declared that He had come to establish the kingdom of God among men.

The Jews often deliberately plotted to entrap Him with their questions, and their malignity stirred within Him the intensest intellectual activity. The record reads: "Then went the Pharisees and took counsel how they might entangle Him in His talk." The man who talks a great deal is very likely to say something foolish sooner or later, and the Pharisees depended on this general principle for a victory. They came to Him with the famous question: "Is it lawful to give tribute to Caesar or not?" Perhaps a more puzzling question was never asked any man. If He said yes or no He would place Himself in hostility to either Jews or Romans. "But Jesus perceived their wickedness, and said: Why tempt ye Me, ye hypocrites? Show Me the tribute money. And they brought unto Him a penny. And He saith unto them, Whose is this image and superscription? They say unto Him, Caesar's. Then saith He unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." This has been regarded as a most remarkable answer to a very trying question. His adversaries seem to have shared this opinion, for it is said: "When they heard these words, they marveled, and left Him, and went their way." Another evangelist says of the same transaction that "they could not take hold of His words before the people; and they marveled at His answer, and held their peace."

When this great governmental question had been disposed of in a brief sentence, the Sadducees came to cavil at His teaching respecting the resurrection of the dead. Disbelieving in the resurrection themselves, they try to make His doctrine ridiculous by applying to the other life the exceptional experiences of the present. Their question was this: A woman had seven husbands, . . . whose wife will she be in the other world? The Saviour's prompt answer is, The better life cannot be measured by earthly experiences, "for in the resurrection they neither marry nor are given in marriage,

but are as the angels of God in heaven." Then He advances from this particular instance to the general subject of the immortality of the soul, and presents an argument based on their own Scriptures. In the Old Testament occurs many times the expression, "I am the God of Abraham, and the God of Isaac, and the God of Jacob;" and the Saviour at once draws the inference, "God is not the God of the dead, but of the living." If He is the God of Abraham, Abraham must be alive. It would be senseless to call Himself the God of dead and ashes!

Christ Turned Questioner

Himself with telling effect. They came to Him and demanded to know by what authority He set Himself up as a religious teacher, and who gave Him the authority. His answer was, "I also will ask you one thing, which if ye tell Me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men?" This was a very puzzling question, and they retired to talk it over before giving an answer. They said among themselves, "If we shall say, From heaven; He will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet." They were effectually cornered, and did not dare to answer the question either way. They returned to Him therefore and said that they could not answer His question. His reply was, "Neither tell I you by what authority I do these things."

On another occasion he said to them, "What think ye of Christ? whose son is He?" Thoroughly versed in their Old Testament Scriptures this seemed an easy question, and they promptly answered, "The Son of David." But He replied, "How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, sit Thou on My right hand, till I make Thine enemies Thy footstool? If David then called Him Lord, how is He His son?" There was a depth of meaning in their own Scriptures that they had not fathomed, and in discussing these profound spiritual questions, the intellectual superiority of Christ was everywhere manifest. Immediately following this conflict with the Pharisees the record tells us that "no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions."

The general subject of Christ's intellectual power might be still further illustrated by His answers to the friendly questions of His disciples and others, and His questions to them, and by remarks dropped in the course of conversation. The parables of Christ will afford still further proof of His intellectual grasp, but there is not space here to analyze any of them. A college professor was expressing his admiration of the proverbs of Solomon, when a student ventured the opinion that there is nothing remarkable about them, and that almost anybody could make as good. The professor simply asked the young man to make some. If any person is deceived by the simplicity of Christ's parables, and finds in them no evidence of intellectual greatness, let him try the experiment of making some like them, and he will be speedily undeceived.

From childhood I have taken keen delight in the intellectual acumen of Christ as displayed in His discussions of the most profound spiritual questions. A feeling of pride and exultation used to fill my soul, even before I became a disciple of Christ, at His easy victories over the Jews in His many controversies with them. While we believe Him to be more than a man, we may yet rejoice in His superior human qualities, and glory in the fact that He was the greatest man that ever trod the earth.

Lansingburg, N. Y.

DR. T. DE WITT TALMAGE.

REV. R. H. HOWARD, PH. D.

The best paid minister in the States—and I should say for the least brain power—is Dr. Talmage. I confess myself utterly unable to account for Talmage's popularity. One of the best and keenest critics I know told me, after hearing him, that he had never before failed to find some cleverness to account for a man's popularity, however much he might have disliked the man. Yet Talmage was a case of effect without cause. Yet Talmage is often paid \$25 to \$100 for a single sermon or lecture on a special occasion.—REV. W. J. DAWSON, in Christian World.

THIS estimate of Dr. Talmage we esteem neither generous nor fair. Such extraordinary popularity as that of this famous Brooklyn preacher must, of course, have its natural and adequate cause. For the grounds of Dr. Talmage's popularity, as it seems to the present writer, we shall not have far to seek. It may be admitted that he is not a man of extraordinary brain power; but neither was Mr. Spurgeon. It is not necessary, in order to great popularity or success as a preacher, that one shall have the brain power or scholarship of a Bishop Brooks or a Dr. Storrs. Mr. Talmage, however, is not without remarkable oratorical powers and resources.

1. He is genial; he abounds in good nature. A cynic can never be specially popular as a public speaker. A preacher given largely to invective or vituperation, a scold, a mere fault-finding declaimer, will soon find himself confronted by empty benches.

2. He is optimistic; he entertains the most generous hopes in regard to the possibilities of human nature. People instinctively enjoy being appreciated, estimated at their full value. At all events they do not enjoy being abused. "Total depravity" was never the staple of the message of the most popular preachers. Old Dr. Colton used to say that, while we cannot perhaps place too low an estimate upon ourselves, we cannot at the same time think too highly of our nature.

3. Dr. Talmage is remarkably eloquent. His versatility is phenomenal. If he is not the most original of men, he is yet very fresh and lively in his methods of presenting old truth. He allows no one to sleep under his ministrations. If he does not specially stimulate the intellect or convince the understanding of the thoughtful, he interests the average American mind by his way of putting things.

4. He has a singularly active fancy; his imagination plays a very important part in his most successful pulpit efforts. His power of word-painting is unsurpassed. He sees truth not only in concrete but in picturesque forms, and so displays it. Hence his sermons "read" well. Mr. Spurgeon's sermons are not literature in any such sense as are those of Mr. Talmage. The pulpit discourses of no living man are read as widely and continuously as are those of this Brooklyn minister.

5. Dr. Talmage is a live man—a splendid enthusiast. He evidently believes what he preaches. He is a man of deep and ardent convictions. His own heart glows, not only with the fervors of human sympathy, but with a sense of the transcendent importance of the message he is called to deliver. By many he is esteemed sensational in his methods. Doubtless he is eccentric, but naturally so. So long, meanwhile, as one's eccentricities are not only native, but pleasing—actually serve to amuse, entertain, attract and hold attention—provided, withal, these eccentricities are really consecrated to God, why are they not legitimate sources of pulpit power? All genius is more or less eccentric—a law unto itself—and hence, naturally, sensational. Originality, by virtue of the very freshness of its manifestations, is, for obvious reasons, a prime ground of oratorical attractiveness. But, next to this originality of genius, as a source of pulpit popularity, is *manhood*, downright sincerity of purpose, the earnestness and enthusiasm born of a love of the truth, of humanity and God. Unless a man has convictions, deep and abiding, along on this line, he plainly can never be truly eloquent; much less can he ever hope long to hold the eager, interested ear of the masses of our people.

6. Dr. Talmage abounds in *generous and tender sentiment*. It will be in vain that a cold-hearted man endeavor long to satisfy a Christian congregation. Dr. Talmage, speaking out of the fullness of a warm and tender and loving heart, appeals most effectively to the hearts of his hearers. A preacher to be largely popular and useful must be beloved by his people; this is possible only as it is evident, first, that the preacher himself loves his flock. Meantime, the discourses of no man, living or dead, abound in more delicate, beautiful, moving strokes of genuine pathos than those of Dr. Talmage.

7. Dr. Talmage's *descriptive powers* are unrivaled as his industry is tireless. He evidently enjoys the best of physical health. His sermons and writings smack of the open air rather than of the midnight oil—of nature rather than of the lamp.

8. Finally, Dr. Talmage is *emphatically evangelical in his teaching*; it is the old-fashioned, everlasting Gospel he preaches morning, noon and night. He honors the Bible, and Jesus Christ in all His offices, and the Holy Ghost, as the ground and pillar of the truth, the soul of all vital piety and effective preaching and Christian work. It is decidedly refreshing in these days of "new departures" and "advanced thought," and "higher criticism" and what-not, to know that the two most popular and successful preachers of this generation—those who have been listened to by the largest numbers and with the greatest profit; and delight, and whose sermons are read weekly to earth's remotest bounds—are utterly innocent of sympathy with this emasculated divinity. Not only do they denounce popular vices and assail current evils, but they constantly, and with the utmost plainness and earnestness, preach the absolute need, on the part of every soul, of salvation from sin and death through the blood of Christ alone—through sincere repentance toward God and faith in our Lord Jesus Christ.

Unless we are greatly mistaken, the younger preachers of to-day may profitably study and analyze the sources of the unique popularity of these great preachers. Doing so, they will doubtless find their wonderful success to depend not so much on extraordinary brain-power as on Holy-Ghost power, consecrated talent, personal piety, singleness of purpose, hard work, and an unflinching faith in God.

"THE GRIP."

REV. J. K. WILSON.

NOW that the "grip season" is drawing to a close, and we are beginning to lose a little our apprehension of its presence in every ill-feeling that comes to us, perhaps we are able to see that "the grip" isn't, after all, the very worst thing that one could have. Indeed, it would be a very good thing if we could all have it, in some of its forms, and have it always. A spiritual grip is something to be desired and sought after.

I do not mean anything akin to that bone-aching, back-breaking experience through which you have just passed. That is entirely too common in the spiritual life, already. There are lots of Christians who have it, and who never get over it. Their bones ache so that they can't walk a quarter of a mile to meeting. Their back is as weak that they can't bear any of the burdens of the church. They feel so languid and lifeless that they can't lift a finger to help along the cause of Christ, or to make the world the better. Their voice is so affected that they can make no sound beyond a groan, or a grunt, or a grumble, or a wheeze; as for singing, that is entirely out of the question.

Sad thing, this sort of "grip." Singular thing, too. It illustrates what may be called the law of periodicity in disease. It is so much worse at some times than at others. It has a certain regularity in its acute attacks. Sunday is one of the worst days for it. The victim suffers terribly. Monday morning brings relief. The prayer-meeting night brings on a recurrence of the attack. To my certain knowledge there are people who have been sick every prayer-meeting night for years. It is a pity, too; for they do so want to come to prayer-meeting; they do so miss the meetings. I know they do, for they tell me so. I have sometimes wondered whether we would not better change the time of our mid-week meetings, so as to accommodate these sufferers. They are all right on other nights. I see them at concerts and lectures and at evening gatherings of various kinds. I am even told that they are strong enough occasionally to go through the wearisome mazes of a dance, and are clear-headed enough to acquit themselves creditably in the intricacies of the card-table. It is only the meeting-night that seems to have a baleful influence upon them. It is only the wild excitement of the crowded prayer-meeting that is too much for their nerves. Poor people! How we should pity them! Let those of us who are caught in this kind of a "grip" go speedily to the Great Physician, that we may get relief, before it becomes chronic or fatal. And let those of us who have thus far escaped it, join fervently in the petition, "From all such, good Lord, deliver us!"

But the "grip" that we might have to advantage, is the kind spoken of in the Bible. You didn't know that the Bible mentioned it? Oh, yes, it does; several times. It tells of more than one kind; or, at least, of more than one form of manifestation. There was the kind that Jacob had, for instance. You will find its diagnosis in Gen. 32: 24-32. Jacob took hold of God—gripped God. We can almost see the clutch of those strong hands, the knotted muscles of those sinewy arms, as he wrestles, and struggles, and cries, "I will not let Thee go, except Thou bless me!" That kind of "grip" is not very prevalent. Would that it were, and that it were catching! How soon this old world would feel its effect! The real Israel—they who have power with God and with men—are they of mighty grip.

And there is that kind that Eleazar, the son of Dodo, the Ahohite, had. It is described in 2 Sam. 23: 8-10. Eleazar was one of David's mighty men. He went out to fight the Philistines. After awhile he got tired, and tried to stop. He attempted to lay down his sword. But he could not. He had got such a grip on it that he couldn't unclasp his hand. "His hand clave unto his sword." It was a bad case of "the grip." Most of us find it easy enough to lay aside "the weapons of our warfare." We have such a loose hold upon them that they fall out of our hands, almost. It is not hard for us to stop fighting. We are very like the little boy, who, being asked what he liked best about his school, promptly replied, "Recess." We are apt to take greater pleasure in the lull than in the campaign. We listen more eagerly for the bugle that sounds to cease the battle, than for that which sounds the advance. Oh, for more of a grip upon our swords, upon our work, upon the conviction and consciousness that we are always on duty, upon the principle of loyalty!

And Andrew and Philip had "the grip" that day when they found that the Messiah had come. You will see how it affected them if you turn to the first chapter of John. Andrew got hold of Simon and Philip got hold of Nathanael, and they hung on. They couldn't let go. And the result was that both Simon and Nathanael were brought to Christ, and became His disciples. How much the church of Christ needs this kind of "grip"! How much you and I need it! We hear a good deal now-a-days about the church being "in touch" with men. It may be that that is just where the trouble is. We are only in touch. We lay our hands upon men; we try to pull or push them to Jesus. But when they resist, we do not insist; we take our hands away, and let them alone. We need to be not only "in touch," but "in grip" with them. Gripping will accomplish what touching never will. When we make up our mind that we cannot and will not let go of our friend until he is brought to Christ, the desire for him becomes a prophecy of what shall be.

And so we might go on in enumeration of various other forms of "the grip" of which the Bible speaks. They are many. We are to "lay hold of," or "hold fast to," (i. e., to "grip") "that which is good," "the hope that is set before us," "the profession of our faith," "instruction," "the name and rejoicing of our hope," "the name of Christ," and so on almost indefinitely. There is a certain sinewy forcefulness about this word that makes it to fit exactly into the New Testament idea of holding, and having, and doing. It is a good thing to know what it means by experience. By all means let us try to catch the Bible variety of "the grip." Let us expose ourselves to it persistently. Let us see to it that the conditions are favorable for taking it. The sooner we take it, the harder and the longer we have it, the better.

Taunton, Mass.

—Prayer is a closing of the eyes on things seen. It is penitence vocal, faith making its profession, and love kindling into a flame. It is a heart brought to the altar, a flower opening to the benignant eye of heaven. It is a putting off the shoes at Horeb. It is a

walk to Emmaus. It is to be present in the upper chamber; to sit quietly by the Saviour's side, lean the head on His bosom, and feel the beating of Immanuel's heart.—A. C. Thompson.

JUDGE TOURGEE'S PREDICTION.

BISHOP HENRY TUCKER TANNER.

"If there is not a marked change in the attitude of the country toward the colored race, we shall have within the next ten years a massacre such as has not been paralleled since the French Revolution."

THAT the Afro-American is weary even unto death at the hourly indignities heaped upon him, is most true. The words of Jeremiah, even without ceasing, force themselves to his lips, the words: "I am the man that hath seen affliction by the rod of His wrath. He hath led me and caused me to walk in darkness and not in the light. Surely against me He turneth His hand again and again all the day" (Lam. 3: 1-3).

But such weariness is nothing new to him. In the person of his more ancient African ancestor, how weary was he of the long march to the sea and longer sail to the land of his captivity—the Middle Passage sail. In the person of his more immediate ancestor how weary was he of the lash of the overseer and of the voice of the auctioneer, to say nothing of the prisons he endured and the literal chains that he wore. And now, killed as he is all the day long, the same burden of weariness rests upon his heart.

In a large sense, this same Afro-American is a man of sorrows—in a large sense acquainted with grief. But as a race, we very much doubt if the thought of retaliation and massacre ever received a moment of sober consideration. In a large sense he "opens not his mouth." Not that he is a coward; for the truth is, under whatever banner he fights as a soldier, whether that banner be the Crescent in Africa, or the Red and Blue in Haiti; whether the Union Jack in the British West Indies, or the Spangled Banner in America, no harder, braver soldier is found. This much all admit, especially the man or the men who encounter him in battle.

It was not, therefore, that he was a coward that made him patiently endure the rigors of more than two centuries of bondage. It was not that he was a coward that he remained loyal and peaceful when the white men of the whole Southland were at the front. It is not that he is a coward that makes him now stand still while men of his "kith and kin" are hung and burnt and fayed and dismembered; stand still to the possible encouragement of his foes and to the certain dismay of his friends.

How, then, account for his seeming indifference to personal assault and injury?

To us it is quite plain—we being, of course, the "party of the first part." As it relates to the slave period of his career and the period of the war, his good sense saved him from anything like insurrection and revolt. His knowledge of the fact that the white man outnumbered him, that he alone was in possession of the "sinews of war," that he was practically a unit in so far forth as the Negro was concerned, and that, too, whether of the North or of the South. Apprehending these facts, supplemented by others bearing upon himself, his good sense told him—to say nothing of his faith in God—"Stand still—stand still and see the salvation of God."

As his sense saved him in both these historic periods of his career, even so, his good sense, coupled with large and splendid discernment, saves him now. That he hated oppression and sighed for liberty everybody knows. That he hates outrage and seeks for peace everybody knows now. And yet in neither condition did the thought of retaliation and massacre ever receive a moment's sober consideration. To his common sense in the past we have referred. A word as to his discernment. We have said it is this that saves him now. As it relates to the present lamentable condition, by a discernment that is simply divine, the Negro is enabled to see light in the midst of a darkness so Egypt like that it may be felt. What of this darkness? Suffice it to say that 725 Negroes have been lynched in eight years! In the book of Jasher it was written: "Tell it not in Gath; publish it not in the streets of Ashkelon."

What of the light? In answer to this query we beg to say, that the "grip" is not confined to the blacks. The whites, also, are thus summarily dealt with. While it is true that within the past eight years 728 Negroes have been thus barbarously treated, 375 whites met the same fate. Our first ray of light, then, is that it is not a question entirely of race; for the criminal class of both races are treated alike, though not in the same proportion. An additional ray of light is seen, and it is a good broad one, too, in the fact that it is only men of disreputable characters who suffer, or characters supposed to be disreputable. The Southern mob in its fury does not assail the good men of either race; but the supposed bad. We have already pronounced this a good broad ray of light. And how true! Suppose it were otherwise. Suppose it were the colored teacher that was lynched in any way the ingenuity of the barbarous mob could suggest. How different would the picture be. Or the colored preacher! We reiterate the hopefulness of this fact. In its blind and Stahlian fury the Southern mob passes by not only the colored teacher, but by the school house in which he teaches; it not only passes by the colored preacher, but the church in which he preaches; it passes by the colored hall, whether Masonic or Odd Fellows; it passes by the goodly homestead of the well-to-do colored citizen—passes by all these, and only makes for a miserable wretch who is supposed to be guilty of rape, of murder, of robbery, and of kindred crimes.

With the discernment to which attention has already been called, the Negro—especially those of the educated, well-to-do and religious class—sees this; and while he recognizes the enormity of the crime of lynching in common with others, he does not feel called upon to take it to himself any more than do the whites when a white man is lynched. Why should he? It is true the per cent. of his class made to suffer is much larger than among the whites, but so is the per cent. of poverty and wretchedness and crime. We say then that the Negro, as a race, has no thought of retaliation and massacre. He

laments the disabilities under which he labors, not alone the infrequent lynchings of those charged with crimes, but he laments what seems to be the fixed purpose of both North and South to "hard" "all negroes, to act on the saying: "All negroes are alike." The social ostracism that compels separate cars to the ignorant black is scarcely more cutting than the social ostracism that compels separate parlors for him that is educated and refined and rich.

We see the road that leads to victory, but it is not by the light of the torch nor the flash of the sword; even our fathers did not see it in a similar light. But they and we see victory in a calm endurance of what God is pleased to permit. We could wish that the good day of peace and safety might hurry on; but this as it may, the task is ours to get money, get education—in short, live soberly as it relates to ourselves, righteously as it relates to others, and godly as it relates to the Father in heaven.

With such purposes as these firmly fixed within us, we have long since resolved to stand in our lot and by patient endurance win the fight. We are not going to rise and, were it possible, murder helpless women and more helpless children. We are American Christians, and not French Catholics. We are not going to leave the South. It is as much ours as it is those who are making it hard for us. And on all of all we say, we are not going to tradition tell. There are thousands just like him—millions in so far as the continent is concerned. Here we are and here we intend to remain, and, as has been intimated, by patient well doing win our way from a people who, after all, will be seen gallant enough to put the laurel upon our brow.—Independent.

laments the disabilities under which he labors, not alone the infrequent lynchings of those charged with crimes, but he laments what seems to be the fixed purpose of both North and South to "hard" "all negroes, to act on the saying: "All negroes are alike." The social ostracism that compels separate cars to the ignorant black is scarcely more cutting than the social ostracism that compels separate parlors for him that is educated and refined and rich.

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"BROOKLYN" (New York)
"COLLIER" (St. Louis)
"CORNELL" (Buffalo)
"DAVIS-CHAMBERS" (Pittsburgh)
"ECKSTEIN" (Cincinnati)
"JEWETT" (New York)
"KENTUCKY" (Louisville)
"KNESTOCK" (Pittsburgh)
"LEWIS" (Philadelphia)
"MORLEY" (New York)
"RED SEAL" (St. Louis)
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Our Book Table.

THE PEOPLE'S CYCLOPEDIA OF UNIVERSAL KNOWLEDGE. 1892. Supplementary Volume. Edited by Henry Frederic Reddick. Hunt & Eaton: New York.

There are nearly 900 pages in this volume, written by over one hundred selected contributors, embracing such names as Prof. Packard, of Brown University, Dudley Black, Prof. Henry M. Paul, assistant astronomer United States Naval Observatory, and John Clark Ridpath, LL.D. There are in the volume over 100 maps and diagrams and 800 illustrations. It is not only one of the most valuable volumes of the kind we have ever seen, but it is the repository of a great deal of information which probably cannot be obtained from any other source. For curious information take the division of "Geographical Nicknames," which gives a complete list of the popular appellations applied to countries, cities, etc., throughout the world, and frequently used in literature. Here is an explanation of these appellations. Following this division are one hundred pages entitled, "What to Do and How to Do It," which is a large miscellany of facts and hints concerning good housekeeping, family medicine, home and health, social etiquette, etc. After this comes a division which gives an abstract of the laws of the States and Territories of the United States. If anybody desires a real encyclopedia, crowded with information, written by specialists of ability, this is the one. It is wonderfully handy and convenient.

LITERARY LANDMARKS OF LONDON. By Laurence Hutton. New York: Harper & Bros.

This is the eighth edition, revised and enlarged. There are excellent portraits of all the leading literary figures connected with London, from Shakespeare to Wordsworth. We are not surprised that the volume has been so cordially received on both sides of the water. We remember once writing upon Nathaniel Hawthorne and the places with which he was intimately associated as an author; and for such a purpose, a book like this by Mr. Hutton would have been invaluable.

THE PREACHER'S HOME COMMENTARY - GENESIS. By Rev. J. S. Exell, M. A., and Rev. T. H. Leach, A. C. New York: Funk & Wagnalls Co. Price, \$3.

This is the first volume of a complete commentary, by various authors, on the Old Testament. It is written on an entirely original plan, with critical and explanatory notes, indices, etc., which plan strikes us as exceedingly excellent. Let us take a few pages for illustration. There is, first, the introduction, in which is briefly discussed the importance of the book of Genesis, its authorship, the sources from which the author gathered his information, and the standpoint from which the book of Genesis should be read. Then follow critical notes, then the "main homilies of the paragraph," as, e. g., that, "at the beginning, God created the heaven and the earth," then a paragraph on the "Theology of Creation," and "suggestive comments on the verses," followed by some homiletical remarks on "the teaching of chaos," etc., in this order. The commentary itself is conservative, the writers believing that Moses is the author of the Pentateuch. Many selections of illustration from eminent sources are given, thus making the comments and suggestions more valuable. It is really a necessary commentary for the preacher who wishes to preach powerfully.

THE LAST WORDS OF THOMAS CARLYLE. New York: D. Appleton & Co.

Sometimes inappropriately this volume is entitled, "The Last Words of Thomas Carlyle." In reality they were his first - i. e., written first, though published last. It is an interesting study in psychology, that which an admirer of Carlyle can find in reading "Sartor Resartus" after reading the romance just published in this volume, of "Wotton Reinforced." To one who has already read the first, this last will appear to be only the foreshadowing of it. The faith, the philosophy, of Carlyle are begun in the romance and developed in "Sartor Resartus." Of "Wotton Reinforced" as a romance we cannot speak highly, because it is too philosophical and heavy, too gloomy and unreal, despite the fact that it contains, as Mr. Froide says, sketches of particular people whom Mr. Carlyle met. The "Excursion to Paris," which is the other part of this volume, gives a plain account, biographical and autobiographical, of a journey with the Brownings when Mr. Carlyle visited Lord Ashburton. It is more characteristic of his later style than the romance, and is more in the spirit of the man. It reveals him better.

BUSINESS LAW. By Alonzo R. Wood, LL. B. Boston: D. C. Heath & Co.

Mr. Wood is a member of the Boston bar, and this is a new and revised edition of a useful manual, which is adapted for schools and colleges and for every-day use. We would emphasize the fact that the book is by a young man who has had the best of legal training, because there are so many cheap books of this class which are compiled or written by pettifoggers. It follows that to heed the suggestions offered in the latter kind of a legal volume is to get the person into more trouble instead of lifting him out of it. The first and second parts of this admirable manual define accurately most legal terms, such as a "Contract," a "Warranty," a "Deed," a "Bailment," etc.; and the third part of it has some valuable questions, which are not the least important. A judicious use of the suggestions and advice given in these pages will save money, labor, and possibly hard feelings. This new edition is excellently published.

JOHN REMINGTON, MARTYR. By Mrs. G. R. Alden. Boston: D. C. Heath & Co.

A story of a minister and a martyr both. John Remington was a martyr to the cause of temperance, and the record of his martyrdom is pathetically given. Because of his intense interest in the temperance cause, which he regarded as the cause of his Master, he was waylaid by a gang of the saloon-power and injured for life. Mr. Chilton, "a courtly, self-possessed, society gentleman," visits Mr. Remington to confess that he was guilty of the crime because he had a virtuous speech against the "meddling parsons;" but Mr. Remington thinks Mr. Chilton assumes too much responsibility, tells him so, forgives him, and then by kind words influences him to become a Christian. This story is a sequel to the very interesting and helpful book entitled, "Aunt Hannah, Martha and John."

SMALL HELPS FOR TO-DAY. Selected and Arranged by Imogen Clark. New York: E. P. Dutton & Co. Price, \$1.

In this little book the selections are arranged under dates, and are preceded by quotations from the Bible. There are besides under each date both a prose and poetical quotation. The dedication of this little volume is "to all who would make to-day better than yesterday, and a stepping stone unto a still better to-morrow."

THE NEW LIFE. By Rev. Andrew Murray. (New York: A. D. F. Randolph & Co.) We could wish that this volume was in the hands of every young Christian. Its pages will prove a wonderful inspiration and help.

will surely cause the seed of the Christian life, however small, to germinate and bring forth fruit. — *ELINE VERA.* (New York: D. Appleton & Co.) This Dutch novel is translated by J. T. Grein. The story itself is a study of life at the Hague. To English readers, perhaps, some things will read strangely, but the pathos, the homeliness, and the freshness of the tale will prove attractive. We can quote with endorsement the words of Edmund Gosse in the introduction: "His long novel of modern life in the Hague, called 'Eline Vere,' is an admirable performance." — *HENRYA.* By Ernst Eckstein. (New York: George Gottsberger Peck.) This German story is almost unutterably sad, and yet we must admit its power. It seems more French than German in its spirit. The translation is admirably done by Mrs. Edward H. Bell. — *POEMS.* By George Murray. (New York: 1892.) A list of ten poems of merit on various subjects. — *THE METHODIST EPISCOPAL CHURCH IN THE SOUTH.* By Daniel Stevenson, D. D. (Cincinnati: Cranston & Stowe. Price, 15 cents.) This paper-covered volume gives a very full statement of the present status of the Methodist Episcopal Church in the South. It makes an encouraging and hopeful statement of facts and hints concerning good housekeeping, family medicine, home and health, social etiquette, etc. After this comes a division which gives an abstract of the laws of the States and Territories of the United States. If anybody desires a real encyclopedia, crowded with information, written by specialists of ability, this is the one. It is wonderfully handy and convenient.

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THE JULY ROMANCE OFFERS SEVENTEEN SHORT STORIES BY CLEVER WRITERS.

These are: "Prince Karim's Wager," by Henri Paget, and "The Siege of Berlin," by Alphonse Daudet.

Harper's for July has many interesting papers, notable among them: "How the Declaration was Received in the Old Thirteen," by C. D. Dehler; "The Black Sea," by F. D. Miller; "The Capture of Wild Elephants in Mysore," by R. C. Woodville. There are also short stories by John Heard, Jr., and M. E. M. Davis, besides the serials by Mary E. Wilkins and William Dean Howells. Poems are by T. B. Aldrich, Elizabeth Stoddard, H. Butterworth, and Nina F. Lazard. Then there are political papers, etc. Harper & Bros.: New York.

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Zion's Herald.

WEDNESDAY, JULY 20, 1892.

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THE BAROMETRIC CONSCIENCE.

Our caption explains itself. The barometric conscience is a conscience which rises or falls according to the spiritual atmosphere in which a person is living. It simply registers, so to speak, the spiritual weather. When there is a great deal of religious fervor in the air—as, for instance, when a community is aroused and quickened by a revival, or when a wave of religious enthusiasm follows a great conference of Christian workers—the barometric conscience grows sensitive to higher spiritual conditions and demands a higher degree of Christian zeal and activity. It is fair weather with the surface Christian, simply because it is fair weather about him. The response is genuine as long as it lasts. The barometric conscience never makes a mistake as to the condition of the spiritual atmosphere.

But suppose there is a different state of affairs in a community. Suppose the air is laden with apathy, conventionality, false piety, selfishness, envy, jealousy, ill-will, hypocrisy, how is it with the barometric conscience then? Does it still register bright weather with the Christian—a life full of heaven's constant, abiding sunshine? Alas! not so, for the barometric conscience has no independence or stability; it still responds to its environment alone. Dull spiritual weather—ah, how many dull Christians it seems to make! Few natures seem able to quicken themselves from within. Unless men around them are on fire with earnestness, their lives will be cold and sluggish. Unless there is a general upsurge of the plane of Christian conduct and Christian aspiration, they will go on living careless, neglectful, fruitless, conventional, insecure lives. They never get higher than the present level of the barometric conscience.

What word of caution and help is there for these shifting and dependent Christian disciples? This you can, and you ought, to make your own sincere, earnest, prayerful view of truth and duty the standard to which you will conform; not the standard or practices of those about you. Be as manly and independent in the spiritual life as you try to be in professional and social life. Let your conscience echo the dictates of heaven rather than the dictates of men. Though the whole world cry "Idealist!" "Fanatic!" stand firm in the truth as God reveals it to you.

THE PARTISAN IN RELIGION.

The man who centres his religion in sect, or ecclesiastical party, or local church, or clique within the church, is a religious partisan. His piety is narrow and selfish; his zeal is contracted and embittered by unworthy motives; his religion is made subservient to his love of place and power.

Unquestionably, nothing has so retarded the growth of Christ's church and kingdom in the world as the spirit of partisanship displayed by professing Christians. The world naturally recoils from an organization which, while professing the highest and purest motives and the broadest catholicity, nevertheless presents so much which is selfish, narrow, bigoted, and inharmonious. The strife of the sects, the rivalries of ecclesiastical parties, the eagerness of individuals in the church for preferment and power, and the meanness of spirit sometimes displayed in gaining ends which, of themselves, are purely selfish—all these things have inevitably, and rightly, kept the world aloof from an organization which could so far surrender itself to them as to appear worthy of condemnation when judged by secular standards of morality and honor. The religious partisan has been the bogy at the church door, that has frightened away thousands who would otherwise have gladly entered. Nine out of ten moral and religious persons, who are not connected with the church in any of its branches, when asked why they have never associated themselves with the organized body of Christ's followers, will reply that they have been repelled by the self-seeking, un-Christian spirit manifested by so many professing Christians. It is the curse of parti-

anship clinging to the body of Christ's followers ever since the sad day when the apostles wrangled over the question who should be greatest in the new kingdom. This greed for preferment spreads from individual to party, and from party to church, and from church to sect. It is the most unlovely thing in the history of the Christian organization; and, alas! it prevails to-day almost, if not quite, as much as it ever did. The church militant is like a hollow square of infantry with bayonets turned inward instead of outward. The strife which agitates the church to-day are nearly all within its own ranks. Religious partisans are so blinded by their own hand-to-hand conflicts that there is little time or strength left for the wide battle-field of the world. Would that the church might, at some time in its history, present a wholly united and unbroken front to the hosts of sin and worldliness! But that time will never come until the partisan in religion drops his pitiful pterid blade of contentiousness, and, grasping the bright sword of faith and consecrated zeal, turns to fight the legions of Satan which swarm on every hand.

RUSSIA'S LAND SYSTEM.

All wealth is derived from the soil. And, as the soil is more or less productive according to the method employed in its cultivation, the thrift and abundance of any people will depend, in no small measure, on the tenure by which the land is held. The land system may impoverish or enrich a people. The poverty of Ireland and the comfort of America are referable for one thing to the form of holding land. The Irish system affords no motive for the best culture, while that of America is a constant spur to the cultivator, who is allowed to own the land in fee simple. For much of the beggary and starvation in Russia the bad land system of the country is responsible.

In the early ages men were nomadic. Without cultivating the soil, they subsisted on the products of their herds and flocks. The breaking of the soil marked an advance step in the progress of the race, adding vastly to the resources of the world. But the primitive agriculture was very rude. The soil was broken by a hoe or stone spade, or a wooden shovel. When the labor of the ox and ass came to be utilized, a crooked stick was used for a plough. What was worse than the rude implements of husbandry, in early agriculture, was the way in which they held their land. There was no private ownership. The land belonged to the community or village and was parceled out, at the beginning of each year, to families for cultivation, for use during the year, and fell back into the common stock at its close. This was the mode of land tenure among the Anglo-Saxons before they crossed over from Germany into England. The village controlled everything. The tribe was a war-band, adjusted to the business of making excursions and of committing depredations among their neighbors rather than to that of agriculture. It need hardly be said that agriculture could never flourish under these conditions. There was no motive for men to improve their lands.

The agriculture of vast sections in Russia remains in this primitive condition. While the rest of Europe has adopted improved methods of cultivating the soil, Russia remains two thousand years behind the times. The land is owned by the village and apportioned, as of old, to individuals, on short tenure. While the population is sparse, the wants of the people may be met by this rude agriculture; but as there come to be more mouths to feed, the quality of the agriculture needs to be improved. Here is where the Russian government has failed in its duty. While according the serfs liberty, the intelligence requisite to make their material resources most available. The supply of the present needs of the people will fall to remedy the evil. The government must lead a hand in order to induce the people into a better agricultural method, or the same trouble will recur with the next season. The land system of the empire must be changed, and the Russian peasant, like the American farmer, must be allowed a permanent holding and be taught how to make it most productive.

A NONEXPERIMENTAL CHURCH.

In opening the Bible we find no great difficulty in determining who are the chosen and elect people. Christianity, often misconceived as a body of opinions, a doctrinal formula, a ceremonial service, or an ecclesiastical order, is really something inward, a renovation of the heart, a re-birth from above, or the entrance of the life of Christ into the soul of man. This religious experience, rather than any forms or external services, differentiates the religious from the non-religious world. "Be not conformed to this world; but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God," is the order as laid down by St. Paul. Not conformity, but transformation, is the law. Men must be born again. No man is so well born as not to need the regenerating influences of the Holy Spirit. Without the mind of Christ, we are none of His.

Dr. McConnell, an Episcopal clergyman of Philadelphia, as he tells us in the *New World*, has discovered a brand-new kind of Christians, who have broken with Christianity and are never found in our churches. "They are the guides and pioneers in political and social reforms. They are a large minority—promising soon to become a majority—in the management of charitable and reformatory institutions. They are professors in colleges and teachers in normal schools. They are

kind husbands, faithful wives, good sons, daughters and friends. They are Christians in fact; but they are waiting for Christianity to pass into a new phase which will include them in form." The rule of St. Paul is to be reversed. The church is to adjust itself to these mere men of the world, instead of their being transformed into the image of Christ! Dr. McConnell assumes that these large men would become good churchmen if once the church were extended around them. Is this really a safe conclusion? There are not wanting churches which have built out into the world and are sufficiently innocent of all religious experience; but these broad churches are no more attractive to them than the most rigidly orthodox. Indeed, the churches which have a following are not the non-experimental, the broad, those adjusted to the world-standard; they are the live churches which have an experience, and have taken hold on the powers of the world to come.

St. Paul met this same class in his day—too too broad for the Gospel, too wise to accept the teaching of Jesus Christ, too select to mingle with the religious community, and too unsentimental to appreciate what was most distinctive in the spiritual aspect of the Gospel. Their ideals, though of a high type, were worldly. The wisdom of which they boasted was of this world. To them the preaching of the Cross was foolishness. In dealing with this type of men, St. Paul was not up with Dr. McConnell. Instead of going over to them, he sought their transformation, through the preaching of repentance and faith, as the only way of attaining the Christian ideal.

Dr. McConnell's way of bringing the good people outside into the church was tried some time ago in New England. The Half-way Covenant was a sort of Gospel net to take in men of moral lives and good habits, the respectable class, which had broken with what had been distinctive in the Puritan churches. As we very well know, the result of this experiment was disastrous. These non-spiritual members were not in sympathy with the ideals of the Gospel. Wherever they became a controlling force, a worldly policy prevailed. A spiritual ministry was not tolerated. They sought men for the pulpit who preached to them the smooth and fatal doctrine which prepared the way for the land-slide into Unitarianism. The better portion had to draw back and begin to build again on a spiritual foundation. We fear our Philadelphia rector would fare no better with his new-found Christians. We fear the step forward he urges would prove to be a leap in the dark. Men who have broken with Christianity afford poor material with which to build up the church of Christ. We know very well they would never have but an expurgated Gospel; the distinctive spiritual features would have to be purged out. Science and philosophy, merely human elements, would replace the supernatural features which have proved effective in shaping the life and conduct of so many generations of men.

That Methodist Hospital.

We were very confident that the mention, a few weeks ago, of the beneficence of an "unknown" donor towards a fund to establish a Methodist Hospital in this city, would provoke others to similar good works. Our anticipations were more than realized in the communication which follows. The giver very greatly diminishes the measure of his generosity by modestly putting us, as it will be seen, under prohibition relative to the publication of his name; but our pen is very decidedly inclined to disobedience in this instance. Technically it may submit, but really it intends to let the public know that this benefactor is one of the most distinguished of living ministers and writers in the church, one who occupies a unique place in the confidence and affection of the entire denomination. For such a man to approve the Hospital as the best expression of the spirit of Christianity and most signally in keeping with Wesley's original purpose, would give a great impulse to this white-winged charity. And just this he does, as will be seen by his own words, which we give without change. Surely, we are not disobedient to our donor's wish, as it is a guarantee of the confidence and vision in saying that from the far-away Pacific coast these grand words come to us:

"I see you are proposing a Methodist Hospital for Boston. I am profoundly interested in the new 'humanitarian' departure in American Methodist medicine, and in the establishment of a hospital for the poor, the 'church of the future' will be the church most devoted to such 'humanitarian' work. Not my church ambition only, but all my religious kindred at this restoration of Wesley's original idea of Methodism, as shown in his New Castle Orphan House, his Dispensary (the first free one in England), his Poor Strangers' Friend Society, etc. I resolved, at the beginning of our hospital, to put a check on the 'humanitarian' movement, and have thus far kept the resolution, so I send you, enclosed, a check for \$100 on my New York Bank (the Merchants' Exchange National Bank), to be added to the other offerings you have mentioned as on deposit for this purpose. Please remember I do not allow my name to be used in any public connection with such gifts. From an old Methodist 'will suffice'."

Now to keep up the ratio, the next contribution ought to be fully one thousand dollars. We hope, however, that those who desire to give amounts of whatever value will not delay because they cannot send the large sums needed. This is really the appointed time for the generous people of our Methodism to move in the matter of a Methodist Hospital in Boston. We are not doing as well as nearly a score of other cities. Our Boston Deaconess Home is in just the formative and critical period when it could be quadrupled in usefulness if a hospital were connected with it. May the burden of this Christian enterprise be laid imperatively upon the hearts and purses of our people!

A Significant Revelation.

Upon our first page will be found a report of an informal conference of representative Methodists upon the Southern problem, as it is connected with our church in particular, and its relation to our colored constituency. That the gentlemen spoke without preparation and without constraint, gives to their utterances increased importance and significance. It was a peculiarly pleasant, frank and profitable hour. There was manifested a delightful tolerance with variant views. Will it seem strange to any reader that the Methodist ministers of Boston entertain and ex-

press such convictions? If so, our answer is that these men are independent students of the problems of the hour, and are guided by the single purpose to meet most wisely and effectively the demands which they feel are thus made upon them. We desire to guard our readers against a possibly mistaken inference: It must not be presumed, from these unrestrained and unguarded declarations, that the Methodist ministers of this city and of New England are less devoted to the interests of the Negro than at any former time. Assuredly our colored membership should not draw such a conclusion. There was not an utterance in that conference that did not breathe a determined purpose to be loyally fraternal and true to our colored brethren.

PERSONALS.

—Bishop Hurst and family are summering at Marion.

—Mrs. Bishop W. F. Mallen is spending the summer in Sandwich, her native town.

—Rev. E. W. Parker, D. D., and wife, of India, are resting a little in Vermont, their native State.

—Rev. J. I. Bartholomew, of New Bedford, is the prohibition candidate for council in the First District.

—Rev. C. R. Thoburn, son of Bishop Thoburn, has been elected president of the Puget Sound University.

—Prof. George D. Prentiss, of Wesleyan University, Middletown, is making a prolonged visit at Pasadena, Cal.

—Owing to impaired health, Rev. Dr. J. F. Chadfee has retired from the editorship of the *Christian Herald* of Minneapolis.

—Rev. R. L. McNabb, recently of Kansas Conference, has assumed charge of the Theological School at Hin-bu, China.

—During the absence of Prof. M. D. Buell in Germany, Dr. Daniel Steele will take his classes in Greek exegesis in the School of Theology.

—Rev. J. A. Lippincott, D. D., of the First Church, Topeka, Kan., will be transferred to the Philadelphia Conference and stationed at Arch Street.

—Bishop Phillips Brooks is in London, preaching in Westminster Abbey and in other English cathedrals to very large and appreciative audiences.

—Allegheny College has just bestowed the degree of LL. D. upon Rev. Dr. Samuel W. Cleveland, of the Pittsburgh Conference, who is now in his 94th year.

—Bishop Thoburn received a severe fall in Oakland, Cal., in which one knee was so badly sprained as to occasion great pain and compel the use of crutches for several days.

—John G. Woolley, accompanied by his wife, will visit England in September. Lady Henry Somerset is making engagements for him to speak in October and November.

—Rev. Chas. F. Partridge, of Brownsville, Va., made a pleasant call at this office on his way to Maine, that great summer sanitarium for the weary and the exhausted, for a two weeks' vacation.

—Rev. E. S. Stackpole, D. D., is no longer connected with the Italy Mission. His plans for the future are not fully matured. He may spend a year in Germany before returning to the United States.

—Rev. T. Vincent, D. D., presiding elder of the Denver District of the Colorado Conference, will visit New England about the first of September, as the guest of his old and long-time friend, Rev. George Skene.

—Miss Elizabeth A. Yates has gone to the Western Chautauque at Lake Madison, South Dakota, to deliver a series of lectures on literary and reform subjects. She will return to the East to fill engagements the last of the month.

—On Sunday the sixty-second anniversary of Methodism in Chicago was celebrated in that city. Among other things a sermon was preached by Rev. Stephen B. Beegs, of Plainfield, N. J., at the Chicago Methodist, who is now 91 years of age.

—Rev. M. V. B. Knox, Ph. D., will deliver his series of lectures, "The Predestinate Man," at Baker University, in October. The *Manchester Union* states that he will resign his charge to accept the presidency of a college in North Dakota.

—Rev. J. C. Davidson, of our Japan Mission, who made a genial call at our office a few weeks ago, has started for his post of duty. He will leave his wife and four children in California, in order that the latter may receive the benefit of American schools.

—Rev. J. W. Robinson, of the Des Moines Conference, who has been appointed by Bishop Thoburn to the English-speaking church at Lucknow, India, sails in company with his wife from New York the present week on the steamer "Furness."

—The University of Chicago, that modern marvel of educational growth and expansion, is celebrating the work of the gymnasium. Mr. Stagg, of athletic fame, but a professed Christian and a member of the Presbyterian Church, will have charge of this department.

—The Methodist of Topeka, and indeed of the entire State of Kansas, greatly regret the removal of Bishop Nind. The family had become so linked to all church, educational, reformatory, and especially missionary work, that the severance is most keenly felt.

—Capt. Franklin Howland, of Acushnet, who is widely known in southeastern Massachusetts as an evangelist and temperance worker, was recently presented with a gold watch and chain valued at \$100 by the South Bristol Farmers' Club, of which he is president.

—Tidings have just reached us of the sudden death, by pneumonia, of Mrs. James Hurd, which occurred at Pigeon Cove, April 7. Mrs. Hurd was an estimable Christian woman, and her many friends will have learned with great sorrow of her sudden decease.

—The Metropolitan pulpit is now occupied by Rev. Thomas Spurgeon, a son of Rev. C. H. Spurgeon, whose ministry for some years has been in New Zealand. It would be a happy result if the son should succeed to the pulpit which the father filled so long and with such marked usefulness.

—Rev. George M. Steele, D. D., who has retired from the principality of Wilbraham Academy in order to give himself more fully to writing, etc., has become connected with Lowell, Seabury, Amherst, Mass., to which he will give a part of his time, teaching several classes, and residing in Amherst.

—At a recent meeting of the board of trustees of the Wesley Hospital, Chicago, Rev. J. M. Jeffrey was elected superintendent of the institution. The appointment gives general satisfaction. Rev. Mr. Jeffrey is an alumnus of the Iowa Wesleyan University, and of the Boston University School of Theology, and is a member of the Des Moines Conference. For the past nine years he has been in the front ranks of the church workers in Utah, laboring with signal success. While Utah sustains a loss, the church at large will rejoice in having his services in this enlarged field. Mr. Jeffrey has already

entered upon his work with a vigor and earnestness that bode good things for Wesley Hospital.

—Bishop Wilson, of the Methodist Episcopal Church, South, has sailed from New York for Rio de Janeiro, to hold the Brazil Mission Conference of that church on Aug. 12. He will also visit the leading mission stations of his church in South America.

—Rev. Dr. L. G. Adkinson, president of New Orleans University, made a pleasant call at our office last week. He is visiting places of historic interest in Boston and vicinity, and will go into Maine for a few days. He is accompanied by his son and daughter, who are also instructors in the institution.

—Rev. Church Tabor and wife are spending the season very pleasantly in Washington, D. C. Mrs. Tabor is much improved in health. Brother Tabor is preaching nearly every Sunday as a supply at prominent churches. From a letter just received we learn that he is greatly pleased with that city and its church associations.

—The interesting fact is noted in connection with the violent outbreak of the workmen at Homestead, Pa., that Andrew Carnegie started out in life as a poor boy. As a Scotch lad and young man he labored as hard as any, and probably for much smaller remuneration than is paid to a majority of the men employed in his works.

—Rev. James Mudge, D. D., secretary of the New England Conference, has, at our request, written for the columns of the *HERALD* two articles of special interest and value, based upon the older records of the Conference, entitled respectively, "Voices from the Past" and "Confessions of Other Days."

—The memorial address which Dr. W. P. Thirkield delivered upon the death of Rev. Elijah H. Gammon, the founder of the theological seminary in Atlanta which bears his name, is printed in the "Quarterly Bulletin" of the institution. It contains an elegant steel-engraving of Mr. Gammon. Dr. Thirkield's address is a chaste, comprehensive and grateful tribute to this noble benefactor.

—We learn from the *New York Christian Advocate* that "Rev. Dr. Richard Wheatley, pastor of the Methodist Church in the beautiful village of Irvington-on-the-Hudson, called recently, accompanied by his wife and daughter, for Europe. They went on the 'Arizona,' and will be absent about a couple of months. His chief postal address abroad will be 36 East Mount Road, York, England."

—Rev. Dr. W. H. Milburn, the blind chaplain of the House of Representatives, Washington, has gone to England on a furlough from official work. Dr. Milburn's official service in Washington has been remarkable for its length, far exceeding several years ago. He is now in his 64th year. He was born in New Jersey. Bidwell was born in the State of New York, up in Chautauque. Two of them, Harrison and Weaver, served in the Union army during the war. Bidwell was a soldier in our war with Mexico. The lightest weight among them all is the Omaha candidate, and the heaviest is the Chicago candidate, and Weaver, are lawyers.

—Robert F. Raymond, esq., of New Bedford, who has been nominated for Attorney General by the prohibitionists, is an active member of Allen St. Church, that city, being superintendent of the Sunday-school. He is also president of the Y. M. C. A., of the Social Union, and of the New Bedford District League. At the prohibition convention in Cincinnati he was the Massachusetts member of the committee on resolution.

—By the resignation of Rev. J. N. Fradenburgh, D. D., Ph. D., the presidency of the Red River Valley University, located at Wahpeton, N. D., has become vacant. On Monday evening, July 4, Rev. Eugene A. M., was unanimously elected to succeed Dr. Fradenburgh. Only a remarkably successful pastorate at Fargo, and the extreme reluctance of his church to give him up, render it difficult for Mr. May to accept the flattering offer.

—One of the reasons why Rev. E. A. Bishop, D. D., of the Vermont Conference Seminary, has been so successful in his management of the institution, is because he has co-operated so heartily with the ministers of the Conference. He has been available for their pulpits to preach the Gospel or to present the needs and work of the school. During the summer months he is devoting himself exclusively to the presentation of the Seminary to the churches, so far as he is able.

—The Independent thus announces the death of one who made many friends among American Methodists when he came as a delegate to General Conference several years ago: "Mr. R. C. Chittenden, Esq., a Christian Hindu, who attracted a great deal of attention in a visit to the United States some years ago, and who was a convert of Dr. Duff, has recently passed away. For some years he was head-master in the London Missionary Society College at Benares, then he was in the educational service of the government in India. While in India he became a member of the Methodist Episcopal Church, but the last year of his life was spent as a member of the Church of England. He was a fine speaker, using excellent English, and was a vigorous writer. Most of his writings, however, were strongly controversial."

—Rev. W. J. Dawson, so well known in Wesleyan Methodist circles, a delegate to the late Ecumenical Conference at Washington, a writer and a lecturer of considerable reputation, has accepted an invitation to become pastor of the Highbury Congregational Church in London. This event is made the basis of no little criticism by the religious press of England upon the Wesleyan body because it is unable to retain a man of such ability as Mr. Dawson. It is only just to say, in answer to such criticisms, that while the ability of this gentleman is fully recognized, it is also well known that he is a man of striking idiosyncrasies in thought and life. While with his generous success in his new denominational relations, we certainly fall to see any good and sufficient reason for the expression of so much commiseration for Wesleyan Methodism because of his withdrawal into another communion.

—Dr. Theodore L. Cuyler, writing to the *Evangelist* from the summer home of Joseph Cook, observes interestingly:—"Yesterday I preached in the Congregational Church of Ticonderoga, and in the evening Mr. W. H. Constock delivered one of his powerful addresses on social purity to a great crowd in village hall. That address ought to be heard in every town in our land. When I first knew my friend Constock as a clerk in a Broadway store, I little dreamed of the destiny and the great work that was before him. He has written his name already beside those of John B. Gough and Charles L. Brace as a successful social reformer. To-day he is to take part with several of us at a Fourth of July celebration on the old historic battle-ground of Montcalm and Abercromby, and in sight of Ethan Allen's 'Fort Mifflin' to make valor won its first romantic achievement."

—Rev. Alfred Wheeler, D. D., died, July 7, at the residence of his son, E. J. Wheeler, of the Voice, at National Prohibition Park, Staten Island. He was buried at Erie, Pa., the scene of his last pastoral labors. He was born in New Haven, C. S., Sept. 18, 1824. A graduate of Ohio Wesleyan University and later from Jefferson Medical College, Philadelphia. He entered the ministry in the Methodist Episcopal Church, South, and has been eminently successful both as a preacher and a writer. The facts came indirectly to the knowledge of the institution. President Andrews made no little effort to learn about Mr. Clark and his intervening years and work. Finding that he was in every respect worthy of the honor, it was conferred upon him. The man thus complimented not only did not make any effort to secure a degree, but also did not know of the intent of his *alma mater*. When educational merit is thus recognized, no person will complain.

ber of six General Conferences. In 1876 he was elected editor of the *Pittsburgh Christian Advocate*, and in 1880 was re-elected to the same position. He was a strong, earnest and aggressive soul, holding the truth as he saw it with great loyalty and tenacity. A leader in our Methodist Israel has fallen asleep.

—A correspondent writes:—"The presiding elder of Concord District, Rev. S. C. Keeler, by the aid of brethren at several points, completed his first quarter, and was preparing his plan for the second quarter, when he was prostrated with an illness that makes quiet imperative for the present. His condition has made medical attendance necessary twice a day during most of the past week. He is somewhat improved, and bespeaks the patience, prayers, and favor of the preachers and people. This will account for the non-appearance of items of district work in this week's *HERALD*."

—Theodore H. Ford, of the well-known business firm of Ford & Kimball, of Concord, N. H., died at his summer home at Beech Beach, July 15, of pneumonia, aged 72 years. The editor found the deceased a trustee and generous supporter of Baker Memorial Church, Concord, when appointed to that charge eleven years ago. Then began an acquaintance which ripened into the closest and most delightful friendship. It was during our first year as pastor of this church that Mr. Ford proposed to pay one-fourth of all that the society would raise to diminish the oppressive indebtedness that rested upon the church. This proposition encouraged the people to raise and pay a large part of the debt. Accompanied by his wife, he joined us in a very enjoyable tour through Europe. The deceased was, therefore, most thoroughly known to us; and he was, in many respects, one of the best men whom we ever knew.

Converted in early youth, a personal and independent student of the Scriptures, his highest ideal of the Christian life was serviceableness to others. He might in truth have said, though he would not, "I am among you as he that serveth." Modest and unassuming, he found his chief delight in contributing to the comfort of his family, his large circle of friends, and indeed of all who came within the reach of his benefactions. His funeral was attended by the writer at his residence in Concord, on Monday afternoon. A wife, two married daughters, and a son survive him.

—The *New York Sun* thus tersely characterizes the four candidates for President of the United States:—"Candidate Harrison will be in the 60th year of his age next month. Candidate Cleveland is in his 56th year. Candidate Weaver (People's Party) is in his 60th year. Candidate Bidwell (Prohibitionists) will be in his 64th year next month. All of the four candidates are great men. Two of them are full-bearded, and the other two wear mustaches only. Two of them, Harrison and Weaver, were in the army in the Civil War. Cleveland was born in New Jersey. Bidwell was born in the State of New York, up in Chautauque. Two of them, Harrison and Weaver, served in the Union army during the war. Bidwell was a soldier in our war with Mexico. The lightest weight among them all is the Omaha candidate, and the heaviest is the Chicago candidate, and Weaver, are lawyers."

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BRIEFLY.

We gratefully acknowledge the gift of a basket of luscious grapes, which were sent to our table by Bro. Rufus Putnam, of Kansas, Kansas, Florida.

We have not been able to take the statement that the "Passion Play" is to be produced in Chicago during the Columbian Exposition, seriously. If such a purpose really exists, we are confident that the Christian sense and sentiment of that city will deal effectively with such a sacrilegious and unholy scheme.

Rev. Dr. Louis Albert Banks' new book, "The Revival Quiver," is just issued from the press of Lee & Shepard, in an attractive style. The volume is a pastor's record of four revival campaigns, and is brimful of pertinent suggestions to pastors and Christian workers generally. A review will soon appear in its proper place.

On our second page this week Dr. Graham presents a very thoughtful and appreciative contribution upon "The Intellectual of Christ." Rev. R. H. Howard writes with characteristic brilliancy upon Dr. Talmage; and Rev. J. K. Wilson moans upon "The Grip" until the reader will be constrained to exclaim, "I have it!" Bishop Tanner's work concerning the present and future of his race is especially reassuring.

The annual convention of the Baptist Young People's Union of America opened in Detroit, July 14, with an attendance of about 5,000. The badges of the delegates exhibited a bewildering mass of colors. The exercises opened with a praise service in the Detroit City. Prominent Baptists from all over the country were present, and Rev. J. E. Cough, the well-known missionary to the Tagelogs, was in attendance.

The *General* has so practical and urgent a suggestion to "laymen vacationists," that we gladly transfer it to our columns:—"A duty also, too often neglected, rests upon the laymen vacationists. When the months when it is most difficult to keep up the finances of the church. The preachers who remain behind have the hardest time of the year to meet necessary expenses. The people, the main supports of the church, are absent, seeking recreation. With their absence the source of supply has been cut off. They will pay up when they return, but in the meantime the church is suffering. The pastor and family of necessity practice self-denial. How much better if the vacationists had thought of the church's interests before they started, and advanced at least a goodly portion of the summer's 'quarterage.'"

The presentation of the degree of D. D. in a particular instance the present season, is so fitting to the institution and so deserved by the recipient, that we are happy to make mention of it as an exceptional case. In 1851 James O. A. Clark graduated from Brown University. He entered the ministry in the Methodist Episcopal Church, South, and has been eminently successful both as a preacher and a writer. The facts came indirectly to the knowledge of the institution. President Andrews made no little effort to learn about Mr. Clark and his intervening years and work. Finding that he was in every respect worthy of the honor, it was conferred upon him. The man thus complimented not only did not make any effort to secure a degree, but also did not know of the intent of his *alma mater*. When educational merit is thus recognized, no person will complain.

In nothing does President Harrison so much surprise us as in the fertility and facility of his public addresses. Addressing the educational gathering at Saratoga, he spoke most fittingly and forcefully. These are golden words:—"I think that the President of the United States should review the teachers of the land as he should review his army or his fleet. For after all the strength and defense of our institutions, not only in peace, but in war, are to be found in the young of the land, who have received from the lips of patriotic teachers the story of the sacrifice which our fathers made to establish our civil

institutions, and which their sons have repeated on hundreds of battlefields."

And the illustration from personal experience, which he enforced his utterances, was particularly happy and expressive:—"I recall a battle scene. The line was advancing against the entrenched enemy; from behind strong parapets eight double-breasted gunners hurled their missiles of death into the advancing ranks. There was a pause that threatened an instant retreat, when a young soldier, a mother's boy, stepped to the front, with his cap in the air, and cheered the line on to victory. The instinct of patriotism, or moral courage, was triumphant over mere physical daring in that hour, and it always will be."

A Roman Catholic priest of the City of Mexico recently visited the Methodist headquarters and made application to be received into the church. This is the third prominent defection from high circles of Catholicism during a single month.

Rev. Geo. W. Hunt, of Brockton, writes so approvingly of the effect of no license in that city, that we venture to give the note to our readers:—"In a recent editorial in *ZION'S HERALD* I saw a reference to a great amount of drunkenness in licensed Boston on our national anniversary day. I immediately called to mind the remark of one who was spending the day with him in our city of Shoes. 'We had been up through the central part of the city in the morning, and had seen the sidewalks crowded with people who were waiting to view the parade. It was a sight of which I had never before had any idea. I had heard of a great report as the above can be made.

The Conference.

NEW ENGLAND CONFERENCE.

Boston District.
Boston, Grace Church.—The ladies who "got up" the supper on Tuesday evening, July 12, gave proof that they know how to manage such an affair successfully.

Newton Lower Falls.—On Sunday evening last, Rev. W. T. Perrin and Prof. Marshall L. Perrin gave interesting addresses. The general subject was, "An Hour with Africa."

Worcester, Coral St.—Rev. J. H. Emerson has been appointed to this church by Bishop Hurst, to succeed Rev. Dr. J. O. Knowles, who has been appointed presiding elder of the Lynn District. On Sunday, July 10, he preached from the text John 4:24: "The Father, referring to him, says: 'As a Father, he would be an acquisition to Worcester.'"

North Boston District.
First St., Somerville.—The work is being well sustained at this church. The officers of the church are faithfully leaving to the pastor during the absence of the pastor in Europe. The editor of Zion's Herald supplied the pulpit last Sunday morning, preaching to a large audience.

Gardner.—On Friday evening last the Swedes connected with our church in Gardner were organized into a church. They start off with good courage and a membership of 45-50 in full and 6 on probation. Rev. S. L. Carlander was present, and the organization was completed, raised \$500 toward a new church edifice—a good half-hour's work.

Woburn.—Rev. Dr. J. W. Hamilton preached here on Sunday last to a very large congregation, and took up his collection for Freedmen's Aid, which was greatly increased over last year.

Lynn District.
East Boston, Bethel.—Rev. Daniel Richards preached, on Sunday last, his fifth anniversary sermon. He was the first preacher by the Conference to East Boston, preaching there for the first time on July 17, 1892. A union convention of Christian workers will soon be held for ten days at Old Orchard camp-ground, Dr. L. B. Bates, by invitation, being the leader.

Springfield District.
Wilbraham.—The host of friends of Wesleyan Academy will be interested in the following good news from this institution, taken from the *Homestead*. It is as follows:—

"Increased applications over previous years for rooms in the Wesleyan Academy building give promise of a big school the coming fall, and are one result of the inspiration the new principal, Rev. William Rice Newhall, is putting into his work. Mr. Newhall will spend the summer in Springfield, attending camp-meetings, Chautauque assemblies and the like, in the interest of the school. He will take an excursion to Canada and the Provinces late in the month. There were 20 applications for the post held by Prof. Gill. Rev. F. H. Ellis, the successful man, is a graduate of Boston University. He has taught in the Little Rock Academy in Arkansas, and held other important positions. The new preceptor is Miss Fannie M. Wells, of Montpelier, who has taught in the Vermont Methodist Seminary and in the New Hampshire Female College at Titusville."

Northampton.—Rev. F. T. Pomeroy is progressing steadily on his church-building project. He has raised \$9,200 of the \$18,000 desired. The church regrets seriously the loss of Prof. Pillsbury, who has resigned his post at Smith College, and is to take a respite from work. He has been a most earnest worker for Northampton Methodism, and is highly esteemed in the city.

South Hadley Falls.—Twenty-two members were received at the last conference. Rev. J. H. Stubbins is a great worker. His church is about to paint stained glass windows in, and make other improvements.

Springfield, State St.—Rev. W. H. Meredith will remain in the city during the summer, taking his vacation in September. A result of the quiet work he has been carrying on for the past few months, was seen in the sacramental service on the first Sunday of the month, which was a most impressive one. Twenty were received into membership, 9 on probation, 5 by letter, and 3 into full membership.

Asbury.—Rev. C. A. Littlefield's Epworth League has started some open-air meetings in a grove a short distance from the church, which have been well attended.

Grace.—Rev. F. H. Knight is camping with his family at Lake Winnepesaukee in New Hampshire. His pulpit was supplied on July 17 by Rev. S. Hartwell Pratt.

N. E. SOUTHERN CONFERENCE.

Norwich District.
Mapleville.—Children's Day was observed on a recent Sunday with interesting exercises and an increased collection. The pastor, Rev. James Biram, baptized eight children.

Glendale.—This church, also under the pastoral charge of Brother Biram, held their Children's Day concert in the basement of the new church, in process of erection. The windows, no plaster, rough board seats; yet, notwithstanding these drawbacks, a successful and inspiring day was reported.

Hasardville.—Rev. T. J. Everett, pastor. The quarterly conference recently held, cordially and unanimously invited the district Ministerial Association to hold their October meeting here. The presiding elder, as president of the Association, accepted the invitation so warmly given.

Danielsonville.—Rev. G. H. Hastings, pastor. A new parsonage—so long the imperative need of this otherwise desirable settlement—is already in process of building. Brother Hastings has received the degree of M. A. from Illinois Wesleyan University, in the post-graduate course.

Norwich, Central.—Rev. O. W. Scott baptized 1 and received 3 by letter, July 3. Rev. N. C. Alger, of Fairhaven, Mass., preached in the evening, to the pleasure and profit of the people.

South Coventry.—Pastor G. H. Lamson officiated recently at the funeral of Mrs. Diantha Loomis, a second cousin of the once renowned and eccentric preacher, Rev. Lorenzo Dow. She was nearly 92 years old, and for two years had been confined to the bed most of the time. The modern inventions of cook-stove and oil lamp received no countenance from her, as in her simple housekeeping she still clung to the open-fire, brick oven and the tallow dip. Although a believer in the Gospel, she never united with the church.

Williamian Camp-ground.—Great preparations are being made for the camp meeting which opens on Monday evening, Aug. 1, in charge of Presiding Elder Elmer Tilton. The work of building and repairing is going on. Thirty or more cottages are already occupied. Hon. Costello Lippitt, of Norwich, is building an elegant cottage on Haven Ave. Bishop Cyrus D. Foss, Dr. W. A. Spencer of the Church Extension Society, Rev. W. N. Brodbeck, of Boston, and other distinguished ministers, will preach

during the meeting. Rev. I. T. Johnson, the successful evangelist, will conduct the altar services. Saturday, August 6, will be Epworth League day, and plans are on foot to make this day one of the prominent and most helpful features of the meeting. Rev. W. I. Ward, the efficient president of the District League, has this work in charge.

Providence District.
Emmanuel Church, Mansfield.—A large audience gathered at this church on Wednesday evening, July 6, to welcome the pastor, Rev. C. E. Beale, and his bride. Fatted plants and flowers decorated the church. Appropriate singing, prayer by Rev. Mr. Turner of the Baptist Church, and addresses by F. F. Shephardson, Rev. Mr. Ide of the Congregational Church, and Rev. S. E. Ellis, of Rockland, made a pleasing program. Charles C. Hazerty, in a felicitous manner, then presented to the pastor a beautiful study desk and chair as a token of loving esteem from the people; and Miss Olive Wilbur, in behalf of the King's Daughters, gave a lovely bouquet of white lilies to Mrs. Beale. The surprised pastor responded, and after quiet singing, refreshments were served by the ladies, and a season of social intercourse followed.

Brigden.—On the evening of July 10, the presiding elder preached to a large audience, notwithstanding the intense heat. But it was no larger than, possibly not as large as, the usual morning congregation. Bro. Parlin received 3 young people into full connection. One was a young man who is to enter college this fall, and one a young lady who presides at the organ during the praise service. Bro. Parlin and his wife look faithfully after all the details of their work.

Auburn.—The pastor and his family are taking a few days of much-needed and well-deserved rest. The church and parsonage, and the tenement-house in the rear owned by the church, have been painted outside in very attractive colors. Their property now is in fine condition, and all the interests of the church are prosperous. Reuben Ingalls, one of the original members of the church, aged a little more than ninety-four years, was buried from the church on July 6. He was the oldest inhabitant of the city with one exception, and has long been held in very high esteem. He gave his money, time and prayers for the upbuilding of the church. The presiding elder assisted the pastor in the funeral services.

Park St., Lewiston.—The pastor has rented a cottage at Harpswell, where he and his family can get the benefit of the sea air for a few weeks. But he will take no vacation from pulpit work, and will generally be with his people at the week-day social service.

Bro. Thayer is making the battle against rum-sellers, and by his able and faithful ministrations commands the respect of all who are interested in the moral welfare of the community. We recently dropped into the Tuesday evening prayer-meeting. It was well attended and well sustained. On July 11 we called on Hon. Neal Dow and found him in excellent health and as much interested as ever in the duties of his day. On the same day we looked in upon the State, Veterans Army camp-meeting at Old Orchard. It being Monday, the audience was small, but their zeal suffered no abatement. The grounds are in fine condition, and preparations are being made for large crowds at the future meetings.

Portland District.
A very interesting and profitable Preachers' Meeting was held at South Portland, June 27 and 28. Twenty-four preachers were present. The devotional services were numerous and very helpful. The papers and addresses were prepared with great care, and the subjects were quite fully discussed. O. S. Pillsbury was the preacher. His sermon on Monday evening was a practical discussion of the conditions of power for efficient Christian work. His text was 2 Kings 18:7. John Collins read a paper on Bishop Ireland's Minnesota school scheme. After the discussion of this subject a resolution was adopted recommending that a committee of five be appointed to consider the advisability of forming a league to protect our American institutions in Maine. O. S. Pillsbury, T. F. Jones were selected. James Wright read a paper on "The Truths Needing the Most Emphatic Preaching To-day." H. Hewitt delivered an address on "The Relation of Christian Doctrine to Life and Character," and A. W. Pottle spoke on "The Relation of Old Orchard Camp-meetings to Methodism." W. S. McIntire read a paper on "The Woman's Home Missionary Society." C. Munger presented a paper on "Christ's Testimony to Future Rebirth." The meeting closed with an enthusiastic temperance meeting held Tuesday evening. G. R. Palmer, John Collins and M. S. Hughes delivered addresses.

This being the annual meeting, the following officers were elected: President, G. R. Palmer; vice-president, M. S. Hughes; secretary and treasurer, W. S. McIntire; executive committee, the presiding elder and the pastors of Chestnut St., Congress St. and Pine St. churches in Portland.

Old Orchard Beach.—The camp-meeting season has already begun at this famed watering place, and the various churches are hoping for a successful series of meetings. The convention to commence July 23, under the leadership of Rev. L. B. Bates, D. D., will be a union meeting for the promotion of holiness and the salvation of sinners. Bro. Bates and his associates in this endeavor solicit the prayers of all Christians for an abundant blessing upon their efforts for the promotion of Christ's kingdom. It is expected to be a revival meeting, and all who plan to be skillful at the altar services will look for a gracious outpouring of the Spirit at this gathering of Christian workers. Let all Christians lend a hand!

Backusport District.
Harrison.—Everything is moving along well on this charge. Bro. Small, with his excellent wife, is looking after the work with his usual care.

Addition.—Rev. John T. McBean has been appointed by the presiding elder to supply this field. He made his appearance Sunday, July 10. Bro. McBean has been attending the Seminary at Backusport for three years, and expects to have secured the services of a devoted and talented young man. Much-needed and valuable improvements are being made to this church property here.

Columbia.—The first of June the people here started out with the purpose to build a convenient place in which to worship God. June 29, a neat and commodious building was up and enclosed and paid for. Bro. Stephen Merritt, a generous-hearted layman, by a handsome gift made possible the undertaking. Bro. Kearney, the pastor, is much encouraged.

Machias.—Bro. T. J. Wright, the pastor, and family received a warm welcome. A system which can make an appointment so satisfactory to all parties as this is reported to be, should not be easily surrendered. Everything is prosperous and promising. The pastor is already beginning work to entertain the next Conference.

East Machias.—Seven have requested prayers, and three backsliders have been reclaimed, since Conference. The presiding elder had here the largest week-night congregation on the district. Bro. E. A. Glidden, the pastor, is greatly encouraged in seeing

large congregations and the church in all departments taking on new forms of life.

Edmunds and Marion.—There are indications of a grand work at South Edmunds, a new week-night appointment. The pastor, Bro. Belcher, is planning lots of work. The meetings on the circuit are growing in spiritual interest and numbers.

Pembroke.—The presiding elder recently baptized one candidate, and others will be baptized and received soon. At South Pembroke the work is very good. Bro. Sidney O. Young, the pastor, and family are happy and are much encouraged by the bright prospects of a successful year.

Cutler.—Bro. Jones, the pastor, is a new man in the work. He is winning his way into the hearts of the people. He is in labors abundant.

Lubec.—The pastor has not yet fully recovered from his recent severe illness. He is faithfully looking after the charge as returning health and strength will permit. There are encouraging tokens of spiritual work. "No more devoted and godly man has ever ministered to this people," so says one member.

Eastport.—One was recently received into full membership. The work is moving pleasantly, with Bro. Haskell as leader.

Calais, First Church.—The presiding elder had a very pleasant quarterly conference and meeting with this good people. Two have been baptized, five have joined in full, \$63 expended in repairs on parsonage, and more than \$100 paid on old indebtedness since Conference. Pastor Jones was advanced \$50.

Church Register.
HERALD CALENDAR.
 Holding Academies Summer School, July 25-Aug. 13
 Hallowell Camp-meeting, Aug. 1-5
 Willimantic Camp-meeting, Aug. 1-5
 Gougeon Point, at Yarmouth, Aug. 2-6
 Claremont Junction Camp-meeting, Aug. 8-13
 Sunday School and Epworth League
 Day, at same place, Aug. 6
 Yarmouth Camp-meeting, Aug. 6-12
 Northport Camp-meeting, Aug. 12-18
 Plainville Camp-meeting, Aug. 13-19
 Eastport Camp-meeting, Aug. 19-25
 East Livernore Camp-meeting, Aug. 22-28
 Chautauque Assembly, E. Eppling, Aug. 15-20
 Houlton, Me., Camp-meeting, Aug. 15-20
 Rockland District Camp-meeting, at Fryeburg, Me., July 26-Aug. 13
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The Family.

MY MOTHER AT THE GATE.

MRS. G. M. SMILEY.

(My mother promised, before she died, that, if permitted, she would wait for her children at the gate of heaven until all had entered in.)

Closed beside the gate of heaven
My loved mother waits for me,
And my father sits beside her,
Where he always loved to be.
And the strong and mighty angel,
Who guards heaven's outer door,
Wonders much to see them sitting
At the gateway evermore.
And he says in gentle chiding,
"Tell me why you ever wait."
Then my mother's voice makes answer,
"Chide us not, O Strong and Great!
We are waiting for the children,
Some of them are very late;
From afar we see them coming,
We must meet them at the gate."

S. I journey toward that city,
And my heart is oft elate
As I think of crown and mansion,
And my promised high estate.
But, among the joys of heaven,
Which I eagerly await,
Is the meeting with my father
And my mother at the gate.

Watertown, Mass.

FOR COMMON MERCIES.

Dear Lord, are we ever so thankful,
As thankful we should be to Thee,
For Thine angels sent down to defend us
From dangers our eyes never see;
From perils that lurk unperceived,
The powers of earth and air,
The while we are heaven-protected
And guarded from evil and snare?
Are we so grateful, as grateful we should be
For commonplace days of delight,
When safe we fare forth to our labor
And safe we fare homeward at night;
For a week in which nothing has happened
Save commonplace toiling and play,
When we've worked at the tasks of the household,
And peace has hushed the house day by day?

Dear Lord, that the terror at midnight,
The wind of the wind and the flame,
Hath passed by our dwelling, we praise Thee
And lift up our hearts in Thy name;
That the circle of carlins unbroken
Yet rather in bliss round the board,
That commonplace love is our portion,
We give Thee our praises, dear Lord!

Forgive us our lives by Thy bounty
That often our lives are so bare
Of the garlands of praise that should render
All praise and fragrant each prayer.
Dear Lord, in the sharpness of trouble
We cry from the depths to Thy throne!
In the long days of gladness and beauty
Take Thou the glad hearts as Thine own.

Oh, common are sunshine and flowers,
And common are raindrop and dew,
And the gay little footsteps of children,
And common the love that holds true.
So, Lord, for our commonplace mercies,
That straight from Thy hand are bestowed,
We are fain to uplift our thanksgivings—
Take, Lord, the love that we owe!

—MARGARET E. SANGSTER, in *Congregationalist*.

NOT COMFORTLESS.

The night approaches, yet the way before us
Is wild and long, and fears our hearts oppress.
A tender voice calls from the darkness o'er us,
"I will not leave you comfortless."

The night grows darker, and around us ring
We hear the cries of weakness and distress;
Yet over all is still the sweet voice singing,
"I will not leave you comfortless."

The wind grows bitter, and the rain is falling.
O Christ! is this the path of holiness?
"Be up! be up!" the heavenly voice is calling,
"I will not leave you comfortless."

"This thorny way, and weary, I before you
With feet unsundered for your sake did press.
The Father's watchful eye is ever o'er you,
Nor will I leave you comfortless."

Thus ever sweetly, with the tumult blending,
This benediction, as a soft caress,
Is through the heavy cloud from heaven descending,
"I will not leave you comfortless."

Oh, might we, patient Lord, learn Thy endurance,
So know Thy peace and win Thy rest!
Our weary hearts still wait the dear assurance,
Thou wilt not leave us comfortless.

—REV. EDWIN G. L. BROWN, in *Christian Register*.

THOUGHTS FOR THE THOUGHTFUL.

"Do the next thing." What a grand motto that was! And that was a good motto, "Do the next thing." Work here, rest is elsewhere; wipe thy tears; cease thy sighing; do thy work. —Frederic W. Farrar.

"Well, I see that saying and doing are two things, and hereafter I shall better observe this distinction."

"They are two things indeed, and are as diverse as are the soul and the body; for, as the body without the soul is but a dead carcass, so saying, if it be alone, is but a dead carcass also." —John Bunyan.

I read each misty mountain side,
I know the voice of wave and pine,
And I am yours, and ye are mine.

Life's burdens fall, its discords cease,
I lapse into the glad release
Of Nature's own exultant peace.

—J. G. Whittier.

We are but lay figures, very often, when we fancy we are of high individual importance. What one human being takes pains to explain, or argue, or confess to another, is often only what he wants to make his own more inward self discern, acknowledge, or forgive. That is why the dusk or the darkness falling between two faces makes heart-speech easier. —Mrs. A. D. T. Whitney.

Flow, fall, and flow, O never-resting tides,
Drawn by the sun and moon and every star!
Like you, the soul in constant movement bides,
Obedient to influence afar.

The common shells, the barren rocks, the coarse
The coarse sea-weed—its life enriched with this;
So needeth man eternal tenderness,
And thus on him is lavished life divine.

Flow higher yet, and flood this lonely bay;
The flats conceal, the rocky islets cover.
So rise, O tidal love, and days of fear
My fate of doubt and rocks of fear flow over!

Your highest mark is touched, triumphant tides;
Your flow is finished; let your ebb commence.
My life is full to-day; its wave subsides,
And I, like you, begin my journey hence.

Far will ye fare, but here will many find
The simple bounty of the affluent sea.
So moving onward, may I leave behind
The treasure heaven hath left in trust with me.

—REV. EDWARD N. POMEROY, in *Golden Rule*.

"Every 'Come!' in the Bible is the call of the Spirit. For 'all Scripture is given by inspiration of God,' and the 'holy men of God' spoke as they were moved by the Holy Ghost." And every time that a still small voice in your heart says, "Come," it is the call of the Spirit. Every time the remem-

brance of the Saviour's sweetest spoken word floats across your mind, it is the Holy Spirit's fulfillment of our Lord's promise that "He shall bring all things to your remembrance, whatsoever I have said unto you." Last time those words, "Come unto Me," came into your mind, whether in some wakeful night hour, or suddenly and unaccountably amid the stir of the day, did you think that it was the very voice of the Holy Spirit speaking in your heart? Or did you let other voices drown it, not knowing that the goodness of God was leading you by it? —Frances R. Haver-gal.

"Be patient," said a Scotchman, reprovingly, to his little son.

"What is 'to be patient,' father?" inquired the child.

"Bide a wee and dinna weary," replied the father, with a loving pressure on his shoulder.

How often God's restless children do not wait, and how often they do weary in waiting! Yet He is greatly honored by the trustful spirit that patiently resigns the unfolding of His inscrutable purposes into His hands; for we know that a meek and quiet spirit is in the sight of God of great price. —Anna Shipton.

How often do we say, with St. Augustine, "Make me holy, but not yet." Reservations lie latent in the mind concerning some unalloyed sentiments or habits in the present, some possibly impending temptations in the future; and thus do we cheat ourselves of inward and outward joys together. We give up many an indulgence for conscience' sake, but stop short at that point of entire faithfulness wherein conscience could reward us. It is said that a man may walk unburied through a furnace chamber wherein if he place one limb alone it will be scorched to torture. Thus do we feel double pain in sacrifices which are but partial, and in which our whole heart never enters, and whereby, therefore, it is never warmed. If we would but give ourselves wholly to God—give up, for the present and the future, every act, and above all every thought and every feeling, to be all purified to the uttermost and rendered the best, noblest, holiest we can conceive—then would sacrifice bear with it a peace rendering it, I truly believe, far easier than before. —"Earnest Thoughts for Every Day."

A GREAT APPOINTMENT.

MYRA GOODWIN PLANTS.

Chapter XVI.

"The Greatest of These is Love."

"DID you think how I should grieve for you if you were lost?" Mr. Stirling asked when, on hearing from the doctor of Helen's accident, he drove over at once.

"Walter, I thought of you perhaps more tenderly even than of my mother and father, dear little Della, or my good Wilbur; but even more I thought about God. I think it was to me what that lonely night was to Jacob when, with a stone for a pillow, he saw the shining ladder leading from earth to heaven."

Her lover did not try to get added proofs of Helen's devotion. Though he had not had such an experience himself, his deep, strong nature felt some of the uplifting of the heart now so united to his own.

Poor Helen soon found need of all the love that had come into her soul during that night of trial, for while her injury did not seem to be serious, she found it would be some time before she could bear her weight upon the sprained ankle. Her nerves were not used to pain and sleepless nights, and she declared that, if it were not for God's help, she would have been "as cross as a bear."

There was much to be done in preparing for the church dedication, and for the home visit by the middle of September. It was decided not to go in debt; so the grading of the lot, planting shade-trees, and all outside improvements except paint enough to protect the buildings, were to be attended to in the spring. The cheap little organ was to be used until a larger one could be paid for more easily, when the former would be handed over to the infant class. The basement was unfurnished except the room that contained the wood furnaces, which could be used as a kitchen and for the infant class. The church was frame, on a substantial stone foundation.

"Ha little plate well filled his better than a big one empty," advised Uncle David when the preacher insisted that he must build for future growth. So Wilbur had a large classroom with folding doors in the rear, which would render the rooms large enough for summer congregations, yet when shut off would not make the main room so much too large for winter use. A little wood stove would make it possible to have prayer-meetings and other gatherings without warming the whole church. After the workmen were paid there was not money enough left for pews, but the chairs and old benches would do for awhile. The girls intended to stain the hard-wood floor brown until they could buy a carpet. Mrs. Conner, though a Catholic by profession, became so interested that she gave a pretty red carpet, scarcely worn, to cover the platform. Joe Stevens made the pulpit out of some oak timber, and it was quite a graceful-looking piece of furniture. Miss Swan left some crimson plush, and Helen was carried over to the church to superintend the covering of the top of the pulpit. Mr. Andrews said the hotel Bible, which was large and showy, could be used in the church for the winter. Thus the inside furnishing was soon provided for, cheap, white stained glass being used in the windows until cathedral glass could be secured, and rough plaster instead of the hoped-for paper or free-coing.

Everything was in readiness for the dedication of this beautiful little temple the Sunday before the minister left for Conference. He would, if possible, have obtained a Bishop, just to let these frontier people have the satisfaction of seeing and hearing one; but none could be had, and a good substitute was found in a man who deserves to be a bishop and whose position in the church made the people he came to serve rejoice to see and know him. Best of all, he absolutely refused to consider "terms," so after Mr. Conner had provided the traveling expenses, Mr. Benton had no further trouble about it. People came from far and near to hear the dedicatory morning sermon. It was the happiest moment of Wilbur Benton's life when, after the dedication, the probationers were baptized and received into the church, and then the Lord's Supper was solemnized. There was no auction, seeing who would be the highest bidder to lift the debt off the house made for God. After the service the pastor said there was no debt, but there were some things needed to prepare for the winter, and after the congregation was

dismissed any who would like to make a free-will offering for the Lord's house could come and lay it on the stand below the pulpit. Then he said that all his members must henceforth keep the solemn promise they made before God and His people to contribute of their earthly substance, according to their ability, to the support of the church.

"Beloved," the minister said tenderly, "according to your ability" means something from every man, woman and child who takes this vow. It means not only that the rich have promised to give liberally of their abundance, and those fairly comfortable of their plenty, but that the poorest must give from their poverty. No Christian who refuses to give to the Lord because of sickness or poverty or want of work, can expect his flour to waste and his cruse of oil to fail not. If the widow was asked to share her last cake with God's prophet, and the other widow with God's prophet, and the other widow with God's prophet, God will not take any of our trifling excuses for breaking this vow. Every one must give something, a little if too poor for more—if only the price of a loaf of bread—and a little if living on the charity of others. Then, beloved, we can ask God for spiritual blessings with no unkept promises in our way."

Wilbur had not trusted the right way in vain. There was a liberal offering towards the finishing of the interior, and the poorest of the new members pledged something towards the support of the church that had welcomed them into its sheltering fold.

There was a pleasant Sunday-school gathering, in which Anna's infant class was an entertaining feature, and then came the evening sermon by the presiding elder, Dr. Brunner. It had been a day of great rejoicing to him, and his sermon made others beside Uncle David shout for joy. At the close the good brother arose and said: "I have one more duty to perform before the services of this glorious day close. I am to have the happiness of giving your beloved pastor a helpmeet worthy of him—one you could hardly love more than you do."

As he stepped to the altar railing, the young minister went down and met Mr. Andrews, who brought Anna to his side. She was dressed in the simple traveling suit she had worn all day, but few thought of bridal array while looking at the bride's sweet features. There was such a look of happy, childlike trust on her face, and one of such perfect peace and satisfaction on that of the young man who took her hand in his, that the old minister could not keep back the tears as he pronounced them husband and wife.

They waited at the altar a little while to allow the people to proffer their words of love and blessing, and then they went to the hotel, where Wilbur and Helen had been boarding since her accident. Anna's experience had been unlike Helen's. She knew from the first that the young minister loved her, but she avoided the turning of their pleasant friendship into anything deeper, hardly certain of her own heart. She had meant to have told her mother this, but found it hard to confide what had never been put into promises on either side. She turned to Wilbur instinctively, as her only earthly refuge, when her mother left her, but it was not until their first ride after their return from the funeral that Wilbur spoke the words that had long been in his heart. That very evening Anna found something that took away the only misgiving she had in her sorrowing happiness. She happened to look into her mother's portfolio, and there found a half-finished letter she must have begun the day before she went away, while Anna was busy with her office duties. After tenderly begging her to be cheerful and resigned to God's will and not robe herself in mourning, she gave a few directions about her burial which, the daughter rejoiced to remember, had been carried out, although her mother's wishes were not fully known. Then came these comforting words: "And now, my darling, even if, as I expect, I shall be taken away suddenly without time to arrange plans for your future, I have no fear for that. I know you are capable of earning your own living should you prefer independence to the home your uncle intends to offer you. But something even better is in store for my precious child. She has the love of one of the truest, best young men I have ever met, and with him she will have not only heart happiness, but the opportunity to have a home and at the same time plenty of work for the Master. Neither of you have spoken of your love in so many words, so I know there have been no promises made, but when that time comes, remember you have your mother's sanction and blessing, and her wish is for you to be in your own happy home as soon as possible."

This letter was what decided Anna to consent to the speedy marriage the minister urged. He felt he could not wait a year to show his wife to his parents, and he could hardly take the time or the money to go after his bride during the year, so he wished to marry and make his home visit a bridal tour. Besides, Helen was to remain at home until Thanksgiving or Christmas, and when she returned it was not to grace the parsonage, but the new house that the Company was building for the Mine superintendent. All these things made Anna feel that their marriage was just the right thing, and she entered upon her new life with the sweet, contented spirit she had shown in the old, rather than with any of Helen's joyousness.

Before Dr. Brunner left on the morning boat, he called the young people to him and said:—

"Brother Benton, your success has been so marked here, I have no doubt you will have an opportunity to do better for yourself. You have a wife to care for now, and she has not your sister's robust frame, so while I shall regret to give you up, I will see you are promoted if you wish it."

"Not for my sake," spoke up the new minister's wife. "I cannot go through storms and climb icy hills as Helen did, but my cozy, warm parsonage is so near the church that I can reach it without exposure. I mean to take care of myself, because a broken-down wife is the worst hindrance in the world to a minister, even if I do not do the work of two or three women. But, Dr. Brunner, I too love these people, and I am just as willing and anxious to stay as Mr. Benton is."

The minister rewarded his brave little wife with an admiring smile as he said: "My wife can manage as well on the five or six

hundred we shall receive as some women on twice that amount. As for me, I feel that my work here is only fairly begun. I could not think of leaving my converts and the new church."

"But after the pleasant, exciting days of the summer, with its influx of city life, will come the long, dreary winter when you will again have only a few humble people, one or two families excepted, to hear you preach, and you will be shut in by an icy lake, and your tramps to the camp must begin. Don't you dread losing some of your best workers and being shut off from the world for so many months?" continued the old minister.

"No," replied the young man. "My work will be the people here whom I love and am trying to help; and in my sister's home, besides herself, I shall have a dear friend in her husband; and then, no matter what storms rage outside, my wife and I will be perfectly contented together in our own little home. And as for losing workers! My father was in the battle of Lookout Mountain, and he has often spoken of the bravery of a Western regiment that opened the way to victory by making a pavement of brave men. Seven color-bearers were shot down in going fifteen rods, but the old flag never touched the ground. Before the dying man could fall, each time a comrade seized the banner and with a shout, 'Onward to victory!' rushed forward until the flag was in turn caught from his falling hand. So we must press forward in God's battle. If one worker steps out, some one else must catch up the banner and press on. If one faculty fails, the others must do double duty until this world is won for Christ."

"Brother Benton, stay here and win this outpost for Christ!" said the old minister, his face reflecting the glow that lighted the younger soldier's countenance. "Some preachers refuse to have a poor appointment. They may be sent to one, but before they leave they make it a desirable place. Such will be the record you will have, with the help of this dear wife; and may God bless you both!"

They followed him down to the boat, and as they came up Anna noticed a wagon taking furniture and a trunk marked with her name to the hotel.

"My wedding present, my child," her uncle said; and the delighted young couple found that most of the furniture and the carpets needed for the new parsonage were included in the presents for which Mr. Andrews had sent.

"I fear that with my piano, and the few keepsakes we saved, we shall be almost too fine," said Anna; "but, Uncle, what trunk is this?"

"As Miss Swan was just your size, and knew your tastes, when she went home I entrusted to her the selection of a few clothes for you. You will find them plain and simple, and I fancy you will be glad not to have to take time to make over old things, or to use your husband's money for new for a year or two," said Mr. Andrews.

"O Uncle, you are too generous!" cried Anna, giving him a kiss for his thoughtfulness.

"My generosity was in giving you up, my child," replied her uncle, moving away that Anna might not see how hard it was for him to part with her.

Helen made more exclamations of delight over the pretty clothes than did the bride herself, though she fully realized that her uncle's kindness and Miss Swan's care had saved her the consideration for which she felt hardly ready, the mingling of her recent sorrow and new happiness having driven thoughts of dressmakers out of her mind. "It is one of God's kind thoughts about me to have this provided for me," she said quietly. "As Miss Haverall said, God seems not only to remember my needs, but my fancies."

Just after dinner, while the girls were busy packing—for Helen helped, though still on crutches—Mr. Benton came and called Anna. "I must leave you girls a little while. There is a lying sailor down at the government light, and he says he must see me. I can row there and back in an hour, but don't worry if I'm delayed," he said.

"I wish you did not have to go alone, or could walk," Anna said, giving an anxious look through the open window towards the Lake.

"It would keep me away until dark if I walked. It won't rain before night, and I'm a good rower, so good-bye;" and he was gone, both looking on this short separation as quite a hardship.

"Dear me! I believe Wilbur would leave heaven his first day to help somebody," said Helen, when Anna returned. "I know it's going to storm, and that boy can't swim. Why did you let him go, Anna?" and Helen hobbled to the window, looking in great disapprobation after her retreating brother.

"He couldn't refuse the entreaties of a dying man, dear, so we'll believe he will soon be back, and we'll hurry up and be ready to have a good rest when he comes," was Anna's cheerful answer, though even her placid face was disturbed over the absence of her husband.

An hour passed, and the girls were through with the trunk and ready to watch the bay. Several little boats were hurrying in to get ahead of the coming storm, but the young minister was not among those who sprang ashore.

"He will stay until after the storm," Helen said, hopefully, for Anna was now the anxious one.

"This wind has come up so suddenly that I fear he has started, Helen. I see a boat tossing on the waves a long way out," answered the young wife.

Helen took the glass from Anna's trembling hand and acknowledged that a little boat was slowly coming in.

As it came nearer, Anna could not stay indoors with crippled Helen, but ran towards the pier. Without her glass she could see that a handkerchief was tied to the oar, and with it to aid her vision she could recognize her dearest friend, her husband, in a boat rapidly lifting with water. Some one else had seen this, for a swift shot out into the harbor, and Anna discerned Joe Stevens rowing towards the sinking boat. Another glance, and she saw that her husband was coming near the boat of his friend, and that a life-boat had started to the rescue. She lifted the glass again in time to see the little boat go down and the face she loved sink in the foaming waters.

"It's all right, darling," a voice broke on her dulled ear a moment later, and she was lifted off the sand by her sister who was sobbing for joy beside her. "I couldn't stand it a moment longer, so I hobbled out on my crutches in time to see you fall. By the time I caught up the glass that blessed Joe Stevens had leaped into the water and had caught Wilbur before he sank the second time, and he held on to his own boat and kept Wilbur up until the life-boat picked them up. And now, dearest, they are all safe in the boat, and they are rowing straight for this pier, so let us be ready to welcome them."

Even after reaching the sheltered landing it was not easy to get the little boat out of the power of the tempest-tossed waves, but at last strong hands grasped the rope and the boat was drawn upon the shore.

Wilbur looked very pale and worn, but he was able to take the clinging girls in his arms and assure them he was all right. They felt almost as glad to welcome the brave man who saved their loved one, and made him promise that he would come to the hotel for supper.

Two hours later, when they all sat at the little table in the ordinary fashion, no one would have believed that these happy people had been through such peril not long before. Mr. Andrews was as entertaining as possible, and Helen was her own bright self; while Mr. Stevens looked and talked like a gentleman, making light of what he had done, declaring that though his boat had upset after filling with water, the minister would have clung to it until the life-boat reached him. But Wilbur knew that had not been possible with his limited strength, and he was rather quiet, looking often at the dear young wife of whom he thought last when the cold waters closed over him. His heart was full of gratitude, too, that he was to be spared longer for the Master's work. Heaven and rest would come in time, but only once was a soul given the privilege of trying to make the world better and happier. Anna's shining eyes occasionally grew brighter with passing tears as she looked at her husband and remembered how desolate she might have been instead of having him by her side.

As the party were leaving the dining-room, they saw a crowd of people waiting in the front hall. Mr. Andrews invited them into the parlors, and Wilbur saw that most of his church members were present, including Mr. Conner.

"We came for the little farewell visit in spite of the storm," said Mr. Conner. "The marriage ceremony last night was very beautiful, but we cannot let the bride and groom off without a little wedding feast."

Mr. and Mrs. Benton gave every one a cordial greeting, and then Uncle David stepped forward and said: "We feel his hour before the loved pastor had been given to us again from the very gate of heaven, 'an we have had the more rejoiced to give 'im an 'dear woman this little token of love. Let us pray." Whenever Uncle David was at a loss for words, he wanted to turn the meeting into a prayer-meeting where he could hold his own without any time-limit. It was in his prayer that he told the Lord how the people loved the minister who had done so much for them, and how they had brought a hundred dollars as a little wedding present. This so satisfied the preacher that he lost the rest of the prayer, in which everybody, even to "Queen Victory," was remembered. He had barely enough money to buy the tickets home, even after Helen had paid for her own out of her drawing lessons, and he had dreaded borrowing for his return and to begin housekeeping again. This made everything easy and delightful, and the minister arose from his tired knees with a happy face.

Mr. Andrews was so grateful to the preserver of his niece's husband that, after a moment's whispering with Mr. Conner, he came forward and called out Mr. Stevens, thanking him in the name of the grateful church members, and begging him to accept a gold watch from them as a token of their appreciation of his heroic deed. The "members" were as much surprised as Mr. Stevens, and Anna gave her uncle a grateful smile, for she knew this was quite a valuable gift, being a watch with which a Chicago young man had settled a heavy account.

There were only a few "hay fever" guests at the hotel, so there was not a very full larger, but the housekeeper had obeyed orders and now had hot coffee, sandwiches, fruit and cake ready for the guests; and if there is any time when a man can eat a second supper, it is at his wedding feast, after being saved from a watery grave, and then from running in debt.

The storm had cleared away before the happy guests left, and the morning was calm and beautiful. The captain thought, judging by the crowd at the landing, that he would have a boat load of passengers, but only three young people and a little baggage were added to his cargo.

"These girls must be related to every woman and child in town, and this young man every woman's son, there is such a hard time to get our plank in," the captain said, almost throwing Mr. Stirling into the water as he had run back to Helen for a last word.

"Our minister is going for a vacation, which is no reason you should immerse any of us," replied Mr. Stirling, saving himself by catching an over-hanging plank.

"I did not know your church tolerated lay preachers," returned the captain, who had seen Mr. Stirling part with Helen.

The young man returned the laugh while looking for his friends to appear on deck.

"God bless hour pastor, an' bring 'im safely back to us!" said Uncle David, turning away.

"I have seen more brilliant young men and more eloquent speakers than Mr. Benton, but never one who gave himself more fully to his people. That is the secret of his success. He loves God, he loves his work, and he has love and sympathy for his people, even the poorest of them. He has been one with them, and now his going is a personal loss. And Anna, his wife, is just like him. She has not the strength of the wind, but she has the power of the sunbeam. And his sister, though more impulsive and positive, shows the same devotion to others," said Mr. Conner.

"Yes," answered Mr. Stirling, thinking he knew which handkerchief on the disappearing boat was meant for him. "Faith and Hope are beautiful graces, but greater than these is Love."

THE END.

Little Folks.

A STRAW.

SALEY CAMPBELL.

"WHAT are all you owls looking so sober about?" asked Pen Harper, joining a group of his schoolmates as they lingered on the porch after school was over. "We aren't," said Tom Halsell. "We were just talking about Duke Fraser."

"Duke's a nice fellow. But I am not sure that he's the tremendous saint we've all got into the habit of thinking he is. Goodness comes naturally to some people."

"Well, it isn't his fault if it does, you old professional doubter," said Tom.

"Of course it isn't; and it isn't any great credit to him, either. He has a good disposition to start on, and he has been brought up piously, and he's too lazy to be bad."

"Lazy!" repeated the others with a derisive laugh.

"Not my kind of lazy," explained Pen good-humoredly. "He is busy enough with his head; but when it comes to his hands and feet he isn't much of a rasher; he'd rather keep out of scrapes than not. It's no trouble to him to get high marks, and to behave decently and in order."

"But Duke is such a jolly good fellow, nice to everybody."

"Why shouldn't he be? Everybody in school thinks he's just about right. I do myself. It would be funny if, when we are smiling so hard on him, he couldn't smile back. And he likes that; he likes to stand well with people."

"Anybody would," said Tom, bluntly. "There's no sin in it."

"You've made that point before, Tommy; and I tell you it won't do. What we are looking for now are virtues, positive virtues. You have to be sure of them before you can quite canonize a person. For my part, you know, I don't care about the saintliness; it's enough for me for Duke to be as pleasant as he is. All I say is that before I can join the rest of you in your perpetual laudamus, I'll have to see one or two experiments made."

"Such as what?"

"Such as supposing some other fellow should race Duke in class, say, and break the record, how Duke would take it."

"Do you mean Horace Brush?" asked Ned Day.

Pen nodded. "That will be a pretty even fight, I guess. Horace is making straight for the top of the class; nothing less will satisfy him. Duke never has been used to showing, and for this city chap to come in at the end term and run him so close, is rather upsetting. You wouldn't blame any one for feeling a little ugly over it—unless he was a saint."

"Pshaw!" said Ned. "You can't tell anything that way. If Horace does beat him, you don't suppose Duke will go around with his finger in his mouth, do you? He would have too much pride."

"Oh, of course," said Pen, with infinite scorn. "Maybe I'm a little sharper than you think. When a fellow knows he's on exhibition, of course he's going to look pretty; you don't want to set up the Pyramids of Egypt to tell how the wind blows. Watch the straws. Wait till some day when a little breeze comes up before Duke has time to think, and see which way he'll turn; that will tell something."

For a week or two things went on in the school very much as usual. At last one morning when Duke appeared on the playground, Tom Halsell called out

The Sunday School.

THIRD QUARTER. LESSON V.
Sunday, July 31.
Acts 4: 1-18.
REV. W. O. HOLWAY, U. S. M.
PETER AND JOHN BEFORE THE COUNCIL.

I. Preliminary.
1. GOLDEN TEXT: "There is none other name under heaven given among men, whereby we must be saved" (Acts 4: 12).
2. PLACE: Jerusalem; the temple.
3. HOME READINGS: Monday—Acts 4: 1-18; Tuesday—Acts 20: 17-27; Wednesday—Luke 21: 9-19; Thursday—1 Tim. 1: 12-17; Friday—Rom. 1: 7-16; Saturday—John 8: 11-19; Sunday—1 Cor. 3: 1-11.

II. Introductory.
The news soon reached the temple authorities that a startling miracle had been wrought, and that an excited multitude had gathered in Solomon's Porch around the agents of it—two disciples of the Nazarene, who were declaring that the crucified Jesus had risen, and was the Messiah predicted by the prophets. Such revolutionary teaching was not to be tolerated within the sacred precincts. The captain of the temple guard, with a posse of Levitical police, and attended by some of the priests, and a few zealous Sadducees to whom the doctrine of the resurrection was especially unpalatable, broke through the circle, arrested the apostles, and led them away to a place of confinement, it being too late in the day for judicial proceedings.

An imposing session of the Sanhedrin was held the next morning. Among the dignitaries were many who, two months before, had sat in judgment at the arraignment of Jesus. He had been crucified, put out of the way; and they had naturally expected that at his death his disciples would be scattered, and his dangerous heresy speedily perish. But, lo! here his name had been publicly proclaimed within the temple walls, and his resurrection boldly asserted, and a miracle wrought, and converts won by the thousands in a single day! Something must be done to overawe and suppress these audacious followers of the Nazarene; and the council, therefore, was packed that day with men whom the nation revered for their office and wisdom. The high priest Caiaphas was there, with his father-in-law and predecessor Ananias, and his Sadducean kindred, including John and Alexander, and with them the most eminent rabbis. Before this august and ominous presence Peter and John were duly arraigned, together with the healed cripple, and the question formally put to them, through what efficacy or name the miracle had been wrought. Then Peter, with his powers quickened by a fresh, special effusion of the Holy Spirit to meet the crisis, respectfully but fearlessly made answer, that through the name of Jesus, whom they had crucified, but whom God had raised to life, this man stood before them sound and whole. They, the professed builders of God's spiritual house, had rejected this true and appointed Messiah; but, despite their rejection, God had made him "the chief corner-stone, elect, and precious," of that new and living temple which was rapidly rising in their midst. Further, they, the rulers, would look in vain for the expected salvation from any other; "none other name under heaven" had been "given among men whereby we must be saved."

The intelligence, confidence and unconscious heroism exhibited by Peter and John, notwithstanding their evident lack of rabbinic training and their obscure social position, astonished the council. As they gazed upon these untried witnesses they recognized them as having been among the followers of the Nazarene; their faces were familiar. But they recognized something more—the Master in the disciples; His Spirit dwelling in them and speaking through them. For the present, however, they were tongue-tied. The healed man standing before them was too obstinate a fact for them to argue against. They admitted their powerlessness in the secret discussion which followed the temporary removal of Peter and John. The miracle was notable and undeniable. It would raise a popular tumult to punish men whose names were on every lip for having done what the whole city recognized as a beneficent and supernatural work. Their only course was to suppress, if possible, all further publication of the miracle, to hush the whole matter up. Having recalled the apostles, therefore, they informed them of their decision, and with the authority vested in them as the supreme council of the nation formally forbade them either to speak or teach in the name of Jesus.

III. Expository.
1. As they spoke.—Peter's discourse only is given, but John may have also said some words. The priests.—A slim attendance at the evening sacrifice may have led to inquiry as to where the people were. The captain of the temple.—The officer in charge of the guard of Levites which were detailed to keep order in the temple (Luke 22: 4). "As an inspector he made his rounds by night, visited all the gates, and aroused the slumberers" (Plumptre). The Sadducees.—who disbelieved in angels, spirits, or future state of existence, and rejected tradition. Many of the priests belonged to this materialistic sect. They were wealthy and powerful, but not numerous. Their name came from Sadoe, their founder (about B. C. 323). They proved to be the bitterest opponents of the living church. Says Whedon: "While Jesus lived, His issue was mainly with the matters for which they were zealous, namely, the temple, the ritual, and the rabbinical traditions. But after the death of Jesus His followers zealously extended the temple worship, while the doctrine of the Resurrection became the prominent point, against which the Sadducees were utterly opposed." Came upon them.—a hostile movement, under the guise of preserving order.

2, 3. Being grieved that (R. V., "being sore troubled because")—exceedingly vexed and indignant. That they taught the people—because they "ignorant and unlearned" men, they presumed to teach at all, and especially in this public place. The priests and scribes claimed the sole right to teach, and jealously resented the attempt of these unauthorised, untutored Galileans to usurp their prerogative. Preached through Jesus—R. V., "proclaimed in Jesus." The resurrection from the dead.—What they taught, as well as the fact of their teaching, was an offense. They preached the resurrection as illustrated by the rising of Jesus from the dead, and the pledge that in Him "all shall be made alive"—a doctrine exceedingly offensive to the Sadducees. Laid hands on them—an arrest attended with some show of violence. Put them in hold (R. V., "in ward")—In safe keeping, the day being too far advanced for judicial investigation. With the Jews confinement was simply a temporary measure. They did not imprison as a punishment. Eventide—about six or seven o'clock in the evening. The miracle occurred about 3 P. M. The interval was sufficiently long for a thorough proclamation by the apostles of the Gospel of Christ and the resurrection.

4. Howbeit (R. V., "but")—notwithstanding the arrest of the apostles. Many a Jew, who accepted the message of Christ and trusted in Him as the Messiah, for their own salvation. Number of men was (R. V., "came to be") about five thousand.—The "five thousand" probably represented the aggregate of believers, including the converts of Solomon's Porch. The number grew, under sermon and miracle, from three thousand to five thousand. The term "men" is strictly masculine, but Schaff, Alford, Hackett and others interpret it as including both men and women, like the term "souls" in 2: 41.

5, 6. Rulers, elders, scribes—the three orders composing the Sanhedrin. Their usual meeting place was the hall Gazieth in the temple, where they sat in a semi-circle, the high priest as presiding officer in the center, with the vice president on his right and the *askani*, or counselor, on his left. The "rulers" were, properly, the Sanhedrists; a whole, or, in this instance, the priests; the "elders" were the heads of families, laymen of wisdom and influence; the "scribes" were the literati, learned in the law. The body was made up, probably, of twenty-four priests, twenty-four elders, and twenty-four scribes. Anas, the high priest and Caiaphas.—Anas had been the high priest, and still retained the title and the right in Jewish eyes, though deposed by the Roman power which had conferred the office on his son-in-law Caiaphas. It was before these same priests and council that our Lord had been arraigned two months before. John and Alexander.—Nothing is known of them beyond their names. As "kindred" they might have been personally related to the high priest, or they may have been heads of some of the priestly "courses," or groups.

7. By what power—or efficacy, "magical, magical, demonic, divine?" In what name—"in virtue of what uttered name?" There were exorcists among the Jews who, by magic formula or the charm of some mighty name, professed to expel demons or heal diseases. The Sanhedrists, however, doubtless knew that Peter and John had professed to work this miracle in the name of Jesus. Their purpose appears to have been either to so overawe the apostles that they would not dare to confess the potency of Jesus, or else, as Schaff suggests, "to convict them of sorcery for having worked a miracle, not in the name of God but of a crucified malefactor. They hoped to bring the apostles under the awful death sentence pronounced by the law (Lev. 24: 16) which especially provides for the case when the sign or wonder comes to pass."

8-10. Peter, filled with the Holy Ghost. Emergencies like this had been foretold by our Lord and provided for by specific promise. Brought before "rulers and kings," the disciples were not to "promediate," for in that very hour "a speech and a wisdom" would be conferred upon them "which none of their adversaries could gainsay or resist." This promise was amply redeemed now. An immediate, fresh effusion of the Spirit was granted, lifting Peter and John above all fear, inspiring their faculties and directing their words. Only two months before, this same Peter had thrice denied his Lord in the palace of this same high priest when questioned by a servant. Yet rulers.—Though compelled to charge them with murder, Peter addresses them with respect. If we are examined, etc.—Schaff and others detect "an ironical surprise" in Peter's words: "Since we are really arraigned, not for a misdeed but for a good deed," etc. By what means... made whole—how he has been "saved," literally; restored in both body and soul. You all, and all... Israel.—He calls upon not merely the rulers before him, but all Israel to listen to his truthful announcement. In the name of Jesus—whom they condemned as a blasphemer. Whom ye crucified.—"Guilty of a good deed, these prisoners arraign their judges for a most bloody deed" (Whedon). Whom God raised from the dead—a most offensive utterance to these Sadducean judges. Doth this man stand here—the healed cripple. "And so his legs speak, though his tongue be silent" (Whedon). This was, literally, an *argumentum ad hominem*.

Had Peter said, "In the name of Jehovah, God of Israel," it might have been safer for himself; it would have been true; but they would have considered him as staying within the bounds of their own old Judaism. It was according to their law that miracles be performed in the name of Jehovah. But when Peter pronounced the name of "Jesus," they recognized apostasy from Jehovah, and when he styled Him "Christ," that is, Messiah, he adopted an impostor; and when he added, "Nazarene, whom ye crucified," he uttered a shame, and a charge to arouse their wrath; a charge which the ages have fearfully re-echoed (Whedon).

11, 12. The stone set at naught of you builders—the same quotation, from Psa. 118: 22 which Jesus had Himself quoted and applied to Himself (Matt. 21: 42). They, the builders, to whom God had entrusted the work of erecting His spiritual temple, should have eagerly welcomed, in the person of Jesus, "the chief corner-stone"; they had, however, rejected and slain Him. But the great Master Builder had raised Him from the dead, and had made Him the chief foundation stone on which the church was rapidly rising. Already there were "five thousand living stones built upon the living corner-stone." Neither is there, etc. (R. V., "in none other is there salvation").—Peter had passed on to the bodily healing of the great salvation for which his hearers, and all Jews, were waiting. The "redemption of Israel," he declares, would come through none other. "Under heaven" is there no other. His "name" here stands for Himself. Given.—Salvation has its origin in God. He gave His only-begotten Son. Whereby (R. V., "wherein") we must be saved.—There is no uncertainty about it. We "must"—God has so appointed; there is absolute necessity for it—be saved in His name, by His power, if saved at all.

13, 14. Boldness—in saying fearlessly what might cost them their lives. Unlearned—not professional, not *liturati*, not taught in the rabbinical schools. Ignorant—more exactly, obscure, plebeian; laymen, not priests. Marvelled.—Such demeanor and speech on the part of uncultured men were unaccountable, astounding. Took knowledge of them—"began to recognize them" (Plumptre); "their wonder sharpened their recollection" (Meyer). Had been with Jesus—His disciples, adherents. Seeing the man standing.—The silencing power of his presence upon the rulers forms a graphic picture" (Whedon).

15-18. Conferred among themselves.—Subsequent conversation of some of their rulers may explain the disclosure of their secret discussion on this occasion. That it spread no further.—"They might as well have tried to 'dam the Nile with bulrushes.'" Charged them—an authoritative command. Not to speak at all nor teach—to cease entirely from public teaching and especially from teaching based upon the name of Jesus. The implication was "that they were foolish and as teachers, and their doctrine was false" (Abbott).

IV. Inferential.
1. Christ's name is still opposed. His miracles questioned. His trust in Him as the Messiah, for their own salvation. Number of men was (R. V., "came to be") about five thousand.—The "five thousand" probably represented the aggregate of believers, including the converts of Solomon's Porch. The number grew, under sermon and miracle, from three thousand to five thousand. The term "men" is strictly masculine, but Schaff, Alford, Hackett and others interpret it as including both men and women, like the term "souls" in 2: 41.

2. Christ's truth cannot be crushed by opposition. It grows, and spreads, and gathers adherents the more it is opposed. Christ's name will never lack defenders. His true followers are men of moral heroes when filled with His Spirit. Even a cowardly denier, like Peter, will find an undiminished unshrinking witness, before the pomp of power, when renewed and pervaded by the Spirit of Jesus.

3. Christ is the only, the exclusive, Savior. His atonement is a gift of the Father. We must be saved by Him, if at all; for He is the one and unrepeatable gift of the Father for man's redemption. Christ's image and Spirit dwell in His true followers to such a degree that they are recognized and felt; they make an impression, and tell their own story.

4. Christ's name will never lack defenders. His true followers are men of moral heroes when filled with His Spirit. Even a cowardly denier, like Peter, will find an undiminished unshrinking witness, before the pomp of power, when renewed and pervaded by the Spirit of Jesus.

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without means who are often best adapted by nature and grace for mission work. Night and day the necessary advantages to fit themselves, privileges of the Institute are offered free of charge to all acceptable candidates. It is only asked that they shall contribute as they are able. The management depend on God and the friends of missions for the funds to carry on the work. There have been trials of faith and financial straits, but God has ever honored the faith of His servants. An excellent board of trustees, reliable Christian men, hold and manage the property, which is increasing year by year. Nothing is solicited. Provisions, money, "all things needful," are constantly received. Larger plans, requiring more faith, are now being made for the coming year, for the benefit of those who have "gifts and graces" to become successful workers in the widening mission fields of the world.

Brooklyn, N. Y.
A LAUREL LEAF.
JOSIAH PARKER HIGGINS.

THE loss of a friend is one of earth's saddest bereavements, and one that cannot be made good. Such an one has come to the writer in the person of Henry J. Fox, D. D. Victor Hugo has said: "The true man is that which exists under what is called man," and how can I put in the brief space allowed me in your crowded columns my tribute of affection and fellowship for one whom I have known so intimately these many years? This is no sense an obituary; rather the dropping of a leaf of laurel from a comrade's living fingers upon his grave. Others of his chosen calling will speak of him belittlingly; this is but a layman's simple offering from one who knew "the man under the man," one.

"That he loved so long and sees no more, Loved and still loves—not dead, but gone before." It has been the glad privilege of the writer to know many Methodist ministers, and it is no disparagement of them that he thinks the position of Dr. Fox among them was unique. He was the most compositest Methodist and the broadest Methodist minister I have ever known. He did not mean theology, with its technicalities, but he meant life; he meant to speak of him as a man among men, as a clergyman among laymen of every-day life and occupation. Wherever he might be placed, whatever the topic, he was as at home and "to the manner born." He kept fully abreast of his age in all matters of interest and importance, and no one could be in association with him and not feel this fact in a marked degree. It was a great pleasure to converse with him upon books, authors, and the various topics coming before students and men of affairs. His judgment was sound, his taste exquisite, and he always carried with him the flavor of one who was governed by no provincial feeling, but kept his mind and heart open for the admission of truth. The writer has marveled many times to witness his ease of manner and fecundity of knowledge in the companionship of scientific experts and specialists while conversing upon their favorite themes, and has enjoyed their amusement that a clergyman should be so familiar with them. We could give many illustrations on this point; one must suffice:—

Some years since there was a meeting of prominent medical men in Boston, and the writer, desirous of a consultation with their president, invited Dr. Fox, who had just called at his place of business, to accompany him. The result of the consultation was an immediate surgical operation, and during the preliminary examination the minister made such inquiries as to the healing, using medical and surgical terms, that the surgeon asked, "Where did you learn the meaning of these terms?" "At the College of Surgery in London, where I graduated," was the reply.

Many and many a mile have we wandered together through the narrow streets and byways of good old Boston—the Doctor being a frequent caller at my place of business—and many distinguished men and women have met together heard, and compared notes in regard to them. He had traveled widely, and personally knew many celebrities here and abroad, and it was ever a delight to listen to him, as he had something to say and knew how to say it. His criticisms were fair and just, and did him credit as a reader of the best in literature. He was an authority on many points.

Well do I remember sitting beside him in the old Roxbury meeting house, at the funeral of Garrison, and the big tears which ran down over his face before the service began, as he looked upon the features of a woman of national renown, sitting in the pulpit, who he loved and revered as a mother.

But I must call a check upon my impetuous pen. I will not attempt to speak of him as a preacher. That he was called to so many of the best appointments in the New York Conference is all I need say as to his quality. He was the finest reader in the pulpit that I have ever heard, and it was a study to hear him read a hymn. He needed no interpret and no appreciative and sympathetic audience to be at his best, and where he felt assured that this was lacking the eagle pulpit was not free.

It was not his forte to be a pastor. I am sure that he had no fondness for it, and I am one of those who firmly believe that no man can excel in both—in pulpit and in visitation. The man who came the nearest, as a man and as a preacher, was the highest type of both, to my knowledge, who died too young, years ago, once said to a friend: "I cannot preach acceptably to myself unless I spend two days each week in my study." But what a preacher was he! And this recalls to mind a remark of the Doctor's when with him at one time in Faneuil Hall Market: "The minister ought to live upon the best food. The best food, the best brain; the best brain, the best sermon."

One criticism that I would make upon him as a public man is that he was impolitic, in that he showed too openly his preference in associates. A minister cannot do this without danger of incurring ill feeling and even enmity among his people. We all like to be the chosen one.

What a pleasure it was to visit at his home, where he was so kind, and so to receive him, as a brother beloved, at one's own fireside! Do not think there is another place comparable, for good cheer and comradeship, with the home circle of a successful Methodist itinerant preacher. I recall that of my own early home, when my dear father and mother, associated in five New England Conferences, used to entertain many of the heroes of Methodism. Those hours were among the happiest of my life! I have wandered long and far, but I look back upon that time as being days which memory will ever hold most sacred. And in my own home there are two ministers who have been especially dear—one whose feet came all too seldom across the threshold now that our ways lie far apart, the other the subject of this sketch.

It may be that because of his many-sidedness, and because of his appreciation by some of his ministerial brethren as he might have been; and I am quite sure that some of his

later congregations did not apprehend the magnitude of his character. To those of us who run upon one line it is hard to understand those who excel in many, and he had to be so known in order to be understood. The better knowledge gave the larger love. The first time I visited him after he was stricken by disease, I walked down the street along the quiet harbor, I passed an old ship hauled upon the beach and stripped of masts and rigging after voyaging all round the world. Never again would he set sail upon an ocean voyage, but his days were ending upon these sands. It seemed to me an emblem of my friend—who, after traveling far, and filling many posts of honor and influence, had cast anchor in this fair haven never to voyage more. Kindly hands ministered to him in his affliction, and loving heart did all that it was possible to do. I shall always think more tenderly of those of other denominations, as well as his own, for their long and repeated kindnesses to him in his closing years.

Thank God, this simile is imperfect. This dear craft that was pronounced unseaworthy and had been condemned for active service has heard the voice of its Builder; "the breath of heaven has filled its sails," and it has set forth anew, not into the darkness and the night, oh, no!

"S. J. 'Good Night,' but in some brilliant light—
'I love 'Good Morning!'
Hype Park, Mass.

MODERN METHODS OF TEACHING LANGUAGE.
REV. A. E. WINSHIP.
Editor of Education.

THE language teaching of the little people in the best schools to-day is as far beyond that of a quarter of a century ago as the long distance telephone is beyond the forty-ninth New York-Philadelphia mail of Franklin's day; and the comparison is not made for the present methods not only have the "immediate" element, but they weave the personality of each child into the language that he learns to use correctly. Language teaching proceeds reading and numbers, or rather language, reading and numbers are one and the same study for at least six weeks, and they are practically one for the first year. Language teaching is in everything for a year.

The ends aimed at are: perfect freedom in talking; the greatest ease on the part of the little ones; the same naturalness as at play; the having of something to say; later, a desire to speak as they should; and ultimately the same freedom, ease, naturalness, thought, and desire for correctness in writing.

It is important that the order here given should be noted. Having something to say is not first. Freedom, childlike freedom, to say what they wish, is the first purpose. But it must be under the limitations of the school-room. There would be no difficulty if there could be the same rollicking, frolicking spontaneity that there is at play, but this cannot be. The art is in securing a school freedom as genuine as the play-ground freedom.

This is absolutely attained with most children and by most teachers. Indeed, a child is not counted as having fairly begun his first year in school until he "is at home" in school and can talk with his mates and with the teacher with perfect freedom.

As soon as he talks with freedom, i. e., without restraint because of the school-room, he is encouraged and led to talk easily to himself about everything of which he cares to speak. Not every self-possessed child or adult talks easily. To talk with freedom one needs to be helped. To talk with ease one needs to be helped. The freedom must remain but the speech needs to be lubricated. This requires a deal of practice. By naturalness is meant the retention of the individuality of the child. This is the most delicate part of the work. The little ones are so imitative that they are sure to become mechanical unless they are led with consummate skill. To have a child in school say anything as he by his own taste and best of mind would say it requires ten times the skill that it does to have him "talk correctly." The old language work aimed at "speaking and writing the English language correctly," the new aims at speaking and writing it fluently, naturally and correctly.

The art of securing correctness is never lost from sight but it is always subordinate. Now very early the child is stimulated to speak and write correctly, by the mere query: "Is that the best way to say it?" and the little ones, without suspecting that he is being improved, make a guess or two until he is right. When he mistakes a second time, the teacher says, "That is the mistake you made the other day. How should you say it?" Then without any "whys" or "wherefores" the correct use of language becomes a part of the habit of speech and thought. It is easier as thoroughly accomplished with children whose inheritance, home associations and all out-of-school companionships are not helpful.

The teaching of the child to have something to say, or the awakening of thought is incidentally present in the teacher's thought from the first. For this she has the children handle and talk of objects. The thing in which a child is interested is of greatest value. There is a way of thought as to whether a real thing, a toy of the thing, or the picture of the thing should be used. A real puppy would inspire more talk than a toy dog, and a toy dog than a picture that was relatively no better; but a picture of a puppy is better than a real cub. The advantage of the toy is that it can be taken, passed round, etc., while the picture has the advantage, frequently, of grouping several things.

The end secured is genuine language work that helps and trains the child.

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All who desire rest and recreation during the hot weeks of summer can find no more healthful, beautiful or attractive spot along Maine's rugged shores than the Bay View at Ferry Beach, Saco, Me., about two miles from Old Orchard Beach.

This popular hotel, which will begin the season on the 15th of June, has long enjoyed a patronage second to no hotel of its size in New England. It is a favorite family resort, one where parents are relieved of all anxiety concerning the safety of their children.

The house is located within 200 feet of high water mark.
The facilities for boating, bathing, and fishing are unequalled. The broad, smooth beach makes a fine playground for children at low tide. Here dangerous undertows are entirely unknown and bathing is done with perfect safety.

Pure spring water and a perfect system of drainage are features that greatly add to the healthfulness of the Bay View.
There is a post-office in the house, four mails being received every day. Telephone connection with Portland, Boston and other points east and west.

Trains on the Old Orchard Beach Railroad pass the Bay View every half-hour, connecting with all through trains over the Boston & Maine and with an excursion steamer at the mouth of the Saco river. The Bay View porter will be found in waiting at the Old Orchard station on the arrival of every train from Portland and Canada, Boston and the West.

Prior to June 15 address letters and telegrams to Bay View, Saco, Me.; after that date, to Bay View, Me.

Mrs. E. MANSON,
Proprietor.
A. C. MANSON, Manager.

Review of the Week.

Tuesday, July 12.

— Execution in Paris of Ravachol, the murderer and anarchist.

— All quiet at Homestead, Pa.; the strikers arrange to give the militia a hearty reception.

— Labor troubles in Idaho; four miners killed in a battle between non-union and union men.

— A mail blown up.

— Inquest held over the body of J. G. Wason, found on the banks of Hampton River, N. H., and supposed to have been murdered.

— Re-election of President Diaz in Mexico.

— In the Senate Mr. Washburn defends the Anti-Opium bill; Mr. Hawley speaks against Sunday opening at the World's Fair.

— Wright & Potter will replace the female composers with men, on account of the 56-hour law.

M. Pasteur ill with cholera in Paris.

— Funds started in various cities in aid of the St. John's sufferers; the loss now put at \$15,000,000.

Wednesday, July 13.

— Idaho's governor appeals to the President, who orders troops sent to the Coeur d'Alene mining district.

— Death of Cyrus W. Field.

— Troops in complete possession of Homestead; the strikers angry.

— Hearing in the Alamy case before the New Hampshire Supreme Court.

— The German Emperor to visit Queen Victoria.

— Serious illness of George W. Curtis.

— The Prison Commissioners investigate the recent escape of prisoners.

— Dr. Culler's work and institutions to be continued.

— Debate on the Sunday question continued in the Senate.

— The eruption of Mt. Etna becoming more serious; a village reduced to ruins.

— A liberal majority in the English election now sure.

— The villages of St. Germaine, Les Bains and Le Puy, in the Chamouni Valley, Savoy, swept away by an avalanche of glaciers from Mont Blanc; over 180 persons reported lost.

Thursday, July 14.

— The Silver bill defeated in the House.

— The situation in the Idaho mines becoming more serious; rioters in full possession; bridges burned to delay the approach of troops.

— Workingmen in Chicago enroll as a military company to fight Pinkertons in case they are attacked by them.

— Fall River operatives to be paid the same wage for 56 hours as formerly for 60.

— An Argentine war vessel founders; probable loss of its crew of 70 men.

— Destructive floods in Mississippi.

— The Senate adopts Quay's amendment closing the gates of the World's Fair on Sunday, as a condition of making an appropriation.

— The Burmah collection of books in this city, one of the largest in the country, sold yesterday.

— Mr. Gladstone's majority in Midlothian greatly reduced; Liberal gains in other districts large.

— Sixteen lives lost by the capsizing of a pleasure steamer at Peoria, Ill.

— The Congressional inquiry at Homestead continued.

Friday, July 15.

— New Bedford mill owners yield to the strikers.

— The Hathaway building in West Somerville burned; loss \$100,000.

— Eighteen openings in Mt. Etna, and lava flowing fifty yards an hour.

— The Hennequin Canal begun, and the spade which broke the ground to be sent to the World's Fair.

— The Carnegie steel workers in Pittsburgh go out on strike.

— Collision between Indians and whites in Alaska.

— Russia will participate in the International Monetary Conference.

— Interesting session of the National Educational Association at Saratoga.

Saturday, July 16.

— Gen. Carlin restores the non-union men in the Idaho mines and arrests the ringleaders in the recent disturbance.

— More bloodshed expected at Homestead on the arrival of non-union workmen.

— London raises thus far a fund of \$40,000 for the St. John's sufferers.

— M. Pasteur recovers from the cholera.

— The eruption of Etna growing more violent; Vesuvius also opening its yawning mouth.

— Th-Senate officially informed that during the eleven months ending May 31, 1892, 649,616 gallons of domestic distilled spirits (cherry brand) were exported to Africa.

— Edward Eggleston, the novelist, appointed an associate professor in Columbia College; he will lecture on colonial life and literature.

— Tories disgusted at Liberal gains in England; Sir Charles Dilke gains the election.

— Stockholders of the Maverick Bank called upon for an assessment of \$500,000.

— Lieut. Lemley, U. S. N., to be the new judge-advocate of the Navy.

— Tufts College opens its undergraduate department to women.

— A train held up in the Indian Territory, and \$75,000 taken from the express company's safe.

Monday, July 18.

— Reported destruction by a volcano of Sangre, an island in the Malay Archipelago; its entire population of 12,000 souls supposed to have been lost.

— Lord Salisbury has an interview with the Queen; several members of his cabinet resign, in anticipation of the change of government.

— Boston subscribers thus far over \$40,000 for the St. John's sufferers.

— Ten deaths in Paris from cholera.

— T. H. Carter, of Helena, Montana, to be chairman of the Republican National Committee.

— Vigorous pursuit of the riotous Idaho miners.

— Death of Gen. J. A. Cunningham, superintendent of the Chelsea Soldiers' Home.

— Ninety-five bodies thus far recovered at the scene of the disaster at St. Germaine-Bains.

— The French member of the Bering Sea Arbitration Commission appointed.

— Death of Rose Terry Cook, the well-known authoress.

THE CONFERENCE.

(Continued from Page 5.)

over estimate of last year. Bro. Irvine, the pastor, says there is no truth at all in the rumor that he contemplates taking the stump for the Third Party. Your correspondent hastens to make this correction.

CHAMBER.

NEW HAMPSHIRE CONFERENCE.

Manchester District.

Glennmont Junction Camp-meeting. — Don't forget the camp-meeting at Glennmont Junction, Aug. 5-13. Make your plans to attend. Bring as many with you as possible. Saturday, Aug. 6, there will be a rally of Sunday-schools and young people's societies. A fine program is being arranged. Let all the young people and lots of old ones come! The boarding-hall will be open, and all who desire can remain over Sunday for the camp-meeting.

The pastor at Sunapee, Rev. C. W. Taylor, is greeted with fine congregations every Sabbath. Everything is moving well. The parsonage was subjected to a series of improvements and provided with new furniture, and now presents a very fine appearance. In addition to the regular work, two outposts have been taken up for Sunday afternoons. In these the young people rally around the pastor.

Marlboro' Methodists rejoice in the possession of one of the handsomest and most convenient churches now on the district. More than a year ago they began to plan for much-

needed improvements. After careful consideration it was decided to build a wing on one side for a chapel, to be connected with sliding windows, and to erect a tower, through which they would enter the house. The work has been in progress for months, but by July 6 they were ready to begin their dedicatory services. What do we see as we enter the church? A commodious vestibule, from which we pass into the vestry and audience-room, and a stairway going up to a very neat ladies' parlor. The latter, with vestibule, church and vestry, are beautifully frescoed. Handsome oak pews, with cushions, are the gift of a citizen. A massive altar rail is the gift of Bro. Sprague, of Keene. A memorial window was given by the children of Rev. Deming Dexter, a pastor thirty years ago. The pulpit set was the gift of one of the young ladies. One of Lowell's best carpets was given by the ladies. A beautiful chandelier was given by the ladies. A beautiful chandelier was given by the ladies. A beautiful chandelier was given by the ladies.

The opening sermon of the dedication service was given by the pastor, Rev. C. W. Taylor. He was followed on the afternoon of Wednesday by Rev. T. L. Fowler, a local preacher, who was pastor when the present property was purchased. He gave a historical sermon. In the evening a large congregation listened to Rev. Dr. Hillis, of Manchester. Thursday afternoon came the presiding elder. The evening was the crowning event. Dr. L. B. Bates, of Boston, was the preacher, and he was of latest design the debt, amounting to \$1,100. The entire cost of the improvements was a little over \$3,100, and \$300 of an old debt on the parsonage. Of this, \$2,300 was either paid or provided for. When Dr. Bates asked how many thought it could be raised, only two hands went up. But within an hour the entire amount was pledged. It was beyond the expectation of nearly all the people, and all joined heartily in singing the doxology. It was a great victory for the church. The money being raised, the house was formally set apart to the worship of God. Bros. Tisdale and Bennett were present to aid in the services. The Clio Male Quartet, of Keene, gave excellent service three evenings.

To the pastor, Rev. G. W. Buzzell, great credit is due for the success of this entire enterprise. He has exhibited much wisdom in its management from the beginning. His efforts have been untiring. He is now pushing a series of revival meetings, and hopes in the heated time to see the salvation of God.

Rev. C. W. Dockrill, of Newport, is going "Down East" for a two weeks' vacation kindly given him by his people. The work here goes well in the fourth year.

The heated time has no lessening effect on Rev. Dana Cotton at Grantham and North Grantham. He is pushing the Lord's work. Ten services a week as a regular thing are enough for one man. We were interested in hearing him announce four services for Sunday and one for each evening in the week. He has one deserted church and one school-house in addition to the services in the churches. He is making a good impression on the community.

Cyrus W. Field.

Few lives in the generation now passing away can be described as epochal, or as contributing notably to the making of history. In the bright galaxy of men thus distinguished, the name of Cyrus W. Field, it will not be denied, stands conspicuously prominent.

As we read, at our breakfast tables or in our offices, of the events transpiring in the Old World which have been flashed under the ocean the night previous, we give little thought to the means which have rendered such a feat possible, or to the man who labored through years of defeat and discouragement for its accomplishment. It has often been the lot of great discoverers and inventors to find the laurels which should be their place on their brows and on the brows of their associates.

Mr. Field's fame rests on too secure a foundation to fear danger from such a source. It was not his province to wrest from nature the secrets concealed within her bosom, nor in wondrous science to find himself suddenly, in a moment of inspiration, projecting his imagination across the chasm which separates the possible from the actual. "He was a man of action, without whose keen, practical intuitions the revelations of science might have long waited in this domain of achievement."

It was his forte to take existing facts and apply them to new and unthought-of uses; to chain scientific discoveries to the car of industrial progress, and to utilize for the benefit of mankind the ever-widening laws and principles whose applications had heretofore been narrow and limited in their use. John Bright called him "the Columbus of modern times, who by his cable had moored the New World alongside the Old; and William M. Evans added: "Columbus said: 'Here is one world — let there be two;' but Cyrus W. Field said: 'Here are two worlds — let there be one;' and both commands were obeyed."

When great events, like the laying of the Atlantic cable, have been accomplished, we give our plaudits to the victor, but we rarely think of the long and tedious years which have intervened since the magnetic thought inspired action, surprising the man out of himself. For twelve long years Mr. Field labored to effect his purpose, crossing the Atlantic fifty-three times, spending the accumulations of years, and only by an enthusiasm which repeated failures and disappointments could not dim, inducing capitalists to venture large sums of money in the enterprise, and wresting from two unwilling nations huge subsidies which assured the success of his work.

It had been suggested to him to complete a line from Cape Ray to St. John's across Newfoundland. While discussing this matter with his brother Matthew, and carefully turning the globe on his library table, he suddenly exclaimed, "Why not carry the line across the ocean?" Still revolving the matter, he, in March, 1854, gathered in his dining-room a number of moneyed men and started a stock company which subscribed money for preliminary expenses in laying a cable. They secured from the Newfoundland government the exclusive right for fifty years to establish a telegraph from the continent of America to that island, and thence to Europe. It took two years to lay the land line, and then there was laid a submarine cable to connect Cape Ray with Cape Breton. The first cable ran from England for this purpose was placed in 1856. Mr. Field accompanied the first two unsuccessful expeditions in 1857 and 1858 to lay the cable from England to America. At that time there was but one cable in the world, which rested in 200 fathoms of the Atlantic between England and Holland. The Atlantic cable lay in 3,000 fathoms of water, and only lasted a few weeks. Those who are old enough to remember the event, will recall

Dr. Holmes' poem on the cabalistic words: "All right, De Sauty," the latter being the telegraph operator on the shore of Newfoundland. Queen Victoria and President Buchanan exchanged messages, and "the whole country was wild with vivid excitement over the sudden bringing of Europe into immediate touch with our side of the water." But suddenly the messages became broken, the current grew feeble, and then ceased utterly. If the collapse of this cable brought disappointment to the people, who were even skeptical as to its ever having transmitted the messages attributed to it, what must it have been to the projector? It had, however, proved that such communication was feasible. It had been held that the weight of water, the inequalities of the sea floor, and other circumstances, would destroy any cable. But Mr. Field had gone carefully over his ground. Leut. Maury had assured him that the 1,600 miles between Ireland and Newfoundland was a plateau which seemed to have been placed there for the express purpose of holding a submarine cable. Seven years, however, passed before the next attempt was made. The enormous steamer, "Great Eastern," was secured, and all went well for 1,200 miles, when the cable snapped and went to bottom. Its subsequent recovery forms an interesting story. The next year the "Great Eastern" performed her task to perfection, landing the cable July 27, 1866; and from that day to this, there has been no interruption of telegraphic communication between America and Europe. Mr. Field had been in other large enterprises, but he will ever be known as the projector of the Atlantic cable.

The incidents of Mr. Field's life from the time when at fifteen years of age he left Stockbridge, Mass., with \$25 in his pocket and his father's blessing, till at the age of seventy-three he laid down the burden of life, are wonderfully encouraging to the youth of America. His brothers, David Dudley Field, Stephen J. Field, of the U. S. Supreme Court, and Rev. Henry M. Field, editor of the *Evangelist*, survive him. Domestic troubles clouded the closing years of his life, but while the lightning flashes travel the bed of old ocean, and wherever undying patience and perseverance and the remarkable energy and enthusiasm are appreciated, the name of Cyrus W. Field will be known and honored.

General Conference Aftermath.

"WESTERNER."

Again! How strange it all seems! The way to Pluto's drear dominions is indeed paved with good intentions. How easy to say yes, how difficult to discharge the obligations it involves often! Says ZION'S HERALD, "Write me a letter once a month." "I will," is the answer. But, alas! so many things must be done and will not wait. Days slip into weeks, these increase to months, and still no performance.

A General Conference has met and dissolved since last I wrote. Its effects remain. On the whole, it was

Not a Satisfactory Session.

Different causes conspired to bring this result. First, it was too far west. The opportunity to hold the General Conference in the West was plucked before it was ripe. Its location was premature. It ought to have waited two quadrenniums longer at least. That would have been quite early enough. The house was the best one available in Omaha, but was poorly fitted to accommodate such a body. May the General Conference never meet in such a room again! From the point of view occupied by this writer, it was a wretched place for a deliberative, law-making body to attempt to do business in. Where but few could take part in the discussions, owing to the architectural contour of the floor, many of the best and wisest men of the church were practically debarred from participating, when their counsel and wisdom would have been of incalculable value to the church. To this primary cause and the inevitable result attached thereto, may be justly attributed much of the defects of immature and precipitate legislation. Crude ideas seem to be the prevailing characteristic of the things attempted to be done and those that were completed. All this is a very little of what my mind contains and my observation covers in regard to this subject, for I saw not with the eyes of another, nor heard I with ears other than mine own. So this much by way of palliation, and excuse, and defence of that huge contradiction and anomaly now known as the "Hamilton amendment," so gross as to make other than an apologetic defence absolutely impossible. Your scribe has such a profound esteem for the General Conference, and such high respect for the intelligence of its individual members, as to be most positive in the conviction that under no other conditions than those unhappy ones then existing could it have been possible for such a reproach to have fallen upon our church and such a stigma inflicted upon the admission of women to the General Conference. The spirit of grim mischief tempts me to cease just here until some self-dissatisfied knight of the women unlithers his battery of epithets against the author of the foregoing as a "fog," a "conservative," wedded to "reactionary ideas," and "one who would rob women of their natural rights." Then in order to prevent such waste of precious ammunition and the discomfort of such

valorous champions, sure to follow, let all such know that this scribe is not in the party against which such guns are trained. For the great complacency is his of knowing that he has a record consistent, persistent, a voting record, in favor of the admission of women — until that headlong plunge was made by mistaken zeal, at which we hang our heads in humiliation and keen regret. We believe God will lead His church, and does lead it, but not by the help of ecclesiastical demagogues.

Among other things that might have been bettered was the equivocal footnote concerning

Other Young People's Societies

than the Epworth League. The use to which the said utterance would be put by those out of our church and opposed to our Epworth League, was clearly foreseen by this writer when this timid and crippled provision was made.

Nothing should have been done but to have organized and recognized our own society in a straightforward and manly way, and allowed all the societies that wished to train with the successor of the "Church of the Best Licks" to do so at their own "sweet will" until they see the better way. Marked copies of the *Golden Rule* have been kindly sent to this writer in which the "awfulness" of the Methodist Episcopal Church in seeking to fold its own young people on its own domain, and according to its own convictions, is described in such pathetic terms that one might shed a tear in sympathy if he were not at the time compelled to smile in amusement at the huge impertinence of such self-complacent and gratuitous advice and advisers. There is no other thing more plain than the determination of our church to make the Epworth League the only society for the young people of our church. The Epworth League is as plainly providential inspiration as any movement in the history of the church in modern times has been. Where Providence leads, we should follow, undeterred by the disapproval or criticism of any one.

There are to be, perchance,

Two New Papers in the West

— one at Denver, and one at Omaha. That is, there may be. General Conference authorized them. Will they materialize? That depends! It calls for money to publish newspapers. The money in one instance is not yet in sight. It did not seem, when the subject was under consideration on the floor of the General Conference, that the "official" papers would be a brilliant victory. One thing is a puzzle that should be solved: How in a field pre-occupied by a rich publishing house, with the prestige of a powerful church organization back of it to give it momentum and force, an independent organization, with nothing to depend upon but the plain elements of push and business competition, overshadowed by its rich and powerful business rival — how this small enterprise can meet and drive out of its own field and sit down in the tents of this strong corporation, occupying undisputed possession thereof, is something so surprising that it ought not to be allowed. And we stoutly affirm that should such a marvelous thing occur, search should be made at once for the cause, and an effective cure be applied. We are of the opinion that our publishers, with every facility for carrying on their business, should render such a thing impossible. And this is but a tithe of what we have in our minds about this matter. Independent papers will multiply and grow until there is a vital change in our present way of doing things. It is really an experience of freedom to have a paper whose columns are not submitted to such a censorship as to exclude some things that need to be said about some church affairs. An instance that illustrates my point is seen in the war club that Dr. Moore swings in such an unpleasant way about the heads of Drs. Buckley and Smith concerning what they may say, and what they must not say, of the doings of the General Conference. If that is to be the duress of an "official" editor, he and his readers are alike subjects of pity.

Should ZION'S HERALD be in Omaha now, one of nature's strongest contrasts would be seen. Dust reigns where mud was deep when you were

here. But then, as I write, the nimbus clouds are all en voyage across the western sky, flanked on either hand with piles of cumuli, all portending that right soon nature's parched throat will have its thirst slaked by copious showers of needed and welcome rain. How wonderful the daily revelations of Almighty love in the grand volume of life of which we are a part!

DEACONESSES CONFERENCE. — The fifth session of the Deaconesses Conference of the Methodist Episcopal Church will be held at Chautauque, N. Y., August 10 and 11. The conference is constituted as follows: "Two delegates from each Conference board; the superintendents of all the Deaconesses Homes in the Methodist Episcopal Church; two persons from each board of management of such Homes; one deaconess for every five deaconesses or fraction of five in the Homes; to be elected by the members of the Homes; and for deaconesses not in Homes one delegate for every five of such deaconesses to be elected by these deaconesses at a meeting during the session of the Annual Conference within the bounds of which they labor, and the officers of the Conference." It is earnestly requested that every Conference board, every board of management, and every deaconess in the church, will be fully represented at this Conference. Blanks for credentials will be furnished on application to the undersigned. Address, Mt. Auburn, Cincinnati, Ohio.

On behalf of the Executive Committee, JNO. PARSON, Chairman.

We heartily commend to the favorable attention of parents who desire to supply for their daughters the best instruction, mingled with quiet home life, the "Home and Day School for Girls," which Miss Catherine J. Chamberlayne is to open at 64 Commonwealth Ave., Boston. The distinguished success which Miss Chamberlayne has attained as a teacher in connection with leading ladies' seminaries, is an unquestionable guarantee of what she will be able to achieve in this new educational enterprise.

Readers of ZION'S HERALD are familiar not only with the sprightly writings of Marion Harland, but also with her sound common sense upon matters of every day life and action. Her name, indeed, is a household word and is equally well known in parlor and kitchen. Her celebrated book, "Common Sense in the Household," is without a peer and shows that she has made a careful study of how to prepare good, wholesome food in the best manner by the best materials. In this issue may be found a fac-simile letter from Marion Harland that speaks from her experience in the highest terms of the unequalled quality of the Royal Baking Powder. Housewives everywhere should read the opinion of such an expert and accordingly. All good cooks, who have used the Royal, are of the same opinion also.

BURLINGTON ROUTE.

The Burlington Route is the best railroad from Chicago and St. Louis to St. Paul, Minneapolis, Kansas City, St. Joseph, Omaha, Deadwood and Denver. The scenic line via Denver, Colorado Springs, Pueblo, Leadville, Glenwood Springs, Salt Lake City and Ogden, all California points. All its trains are vestibuled, and equipped with Pullman sleeping cars, standard chair cars (seats free), and Burlington Route dining cars. If you are going West, take the best line.

Money Made Easy.

H. F. DRING & CO., Columbus, Ohio.

DEAR SIR: — I bought a Lightning Plaster from your agent, Mr. Morrison, and made \$43 in two weeks, plating watches, jewelry, tableware, etc. I get all the work I can do. I have sold two plasters. Enclosed find \$10, agent's price for them. Ship by first express. I want the agency for one county.

Yours truly, JOHN MURRAY.

Write above firm for circulars.

Nervousness.

HORSFORD'S Acid Phosphate.

An agreeable and beneficial tonic and food for the nerves and brain. A remedy of the highest value in Mental and Nervous Exhaustion.

Price 25 cents per bottle. Sold by all druggists.

Improved Church Cushions.

Can refer to over 1,000 churches. Send for samples and prices.

C. W. BENT & CO., 90 and 92 Canal Street, Boston.

The best that money, science and 26 years experience can produce is

Cleveland's Baking Powder. It does the most work and the best work. Cake made with it keeps moist and fresh.

Take water and a little Pearlina, and you have the best preparation in the world for washing and cleaning. It will do everything except harm. Use it on your clothes, your dishes, your paint, and your person. Try it on something that you think is too delicate or too difficult. It will silence your doubts in the one case, and save your strength in the other.

Send it Back.

Peddlers and some unscrupulous grocers will tell you "this is as good as dead." It is not. It is never dead, and if your grocer sends you something in place of Pearlina, do the honest thing — send it back.

JAMES PYLE, New York.

INVESTMENTS. I buy and sell business realties and acres profitably for my patrons. References, G. H. PURDON, Tacoma, Wash.

UNITED DEVELOPMENT CO., Agents, 115 Broadway, New York City.

None Such Condensed Mince Meat

Makes an every-day convenience of an old-time luxury. PURE and wholesome. Prepared with scrupulous care. Highest award at all Pure Food Expositions. Each package makes two large pies. Avoid imitations — always insist on having the NONE SUCH brand.

If your grocer does not keep it, send for (or stamp) for full size package by mail, prepaid.

MERRELL & SOULE, Syracuse, N. Y.

Flatulency.

Or gas, causing acute pain or a sense of weight or fullness in the stomach, is a common form of Indigestion, which is instantly relieved by

Peptonix

Kennedy's Medical Discovery

Takes hold in this order:

Bowels, Liver, Kidneys, Inside Skin, Outside Skin,

You know whether you need it or not.

Sold by every druggist, and manufactured by

DONALD KENNEDY, ROXBURY, MASS.

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I want my remedy to cure the worst cases. Because others have failed I have no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.

H. G. ROOT, M. C., 183 Pearl St., N. Y.

RAYMOND'S VACATION EXCURSIONS.

ALL TRAVELING EXPENSES INCLUDED.

A Party will leave Boston Sept. 5 for a Grand Tour of Sixty-one Days to

THE YELLOWSTONE AND CALIFORNIA.

This trip will include a week in the National Park, ample stops at Seattle, Victoria, Tacoma and Portland, a ride on the Columbia River, the picturesque Shasta Route, and extended visits to San Francisco, Monterey, Santa Barbara, Los Angeles, San Diego, etc., returning via the Santa Fe Route.

Sixty-five Summer Trips of One to Four Weeks to the Principal Resorts of New England, New York and Canada, in July, August and September.

Tour to Alaska, outward via the Canadian Pacific Route, homeward through the Yellowstone Park, July 23.

Excursions to Colorado and the Yellowstone Park direct and return, Sept. 5.

Annual Winter Trips to California once a month or often, beginning in October.

Send for descriptive circular, mentioning whether Yellowstone, Alaska, or Summer tour is desired.

RAYMOND & WHITCOMB, 296 Washington St., (opposite School St.) Boston.

CHURCH ORGANS. Established 1827. Correspondence Invited. HOOK & HASTINGS, Boston, Mass.

PRICE TO BE RAISED AGAIN. OVER 60 PER CENT.

ON YOUR INVESTMENT

GOLD BULLION MINING COMPANY.

THE PRICE OF STOCK WILL BE ADVANCED EACH WEEK UNTIL THE AMOUNT ENTERED TO BE SOLD HAS BEEN PAID. AS THIS IS TREASURY STOCK AND EVERY SHARE HAS A DIVIDEND OF \$100.00, THE WORTH MORE MONEY. NO PRIVATE STOCK IS BEING SOLD.

A very good description was given in last week's paper of this Company. It will be remembered that the property is located in the Greenlee Gold Mountain Mining District, only six miles from a railroad. Experiencing all done, 800 tons of ore already out and enough in sight to run a stamp mill for ten years. Unfailing water power; sufficient to run from a 250 to a 500 stamp mill.

Capt. Graywolf, the General Manager of the Company, says that he will pay dividends in sixty days from the time he gets the machinery out there.

The Company owns seven mines, and the capitalization is \$1,000,000. The par value of the stock is \$20.00 per share and unassessable. It is expected that this stock will be worth \$20.00 per share within the next few months. This is very reasonable to expect, as nature has done much more than it only a state about \$30.00 per ton to mine the ore and put it into bullion.

The managers also inform us that by having the ore at \$20 per ton in a very conservative basis, they expect it may run over \$30 per ton; but having it at only \$20 per ton, and running only 30 days in the year, would make a sure profit of over \$500,000 per year. An investment on this basis would then stand as follows:

25 Shares costing \$25.00 income \$15.00 annually

50 " " " 30.00 " 30.00 " 45.00 "

100 " " " 60.00 " 60.00 " 90.00 "

200 " " " 120.00 " 120.00 " 180.00 "

400 " " " 240.00 " 240.00 " 360.00 "

800 " " " 480.00 " 480.00 " 720.00 "

STOCK, HOWEVER, WILL ONLY BE SOLD AT THE ABOVE PRICE UNTIL THE 28TH INST. WILL BE SOLD AT \$15 PER SHARE. THEREFORE, IN MAKING REMITTANCES, SEND AS FOLLOWS: ALL CHECKS AND REMITTANCES DATED ON OR BEFORE THE 28TH OF JULY WILL BE ACCEPTED AT \$15 PER SHARE, AND AFTER THAT DATE AND UNTIL THE 28TH OF JULY INCLUSIVE AT THE RATE OF \$17 PER SHARE. SEND TO THE ORDER OF

NORTH INVESTMENT CO. PAY

Dividend 1% Annually

IN QUARTERLY PAYMENTS

A. TRADERS NATIONAL BANK, Boston, Mass.